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Pathways Along A River
Egypt And The Sudan

The Church By The Riverside In Egypt

By THE REVEREND F. D. HENDERSON, On Furlough, Wooster, Ohio.

TO THE Egyptian, the River can mean only the Nile, and no other stream is to be compared to it. In truth, there is no other river in the world upon which the people living along its valley are so dependent. To those that have always drunk from it, no other water is half so sweet. To the pagan Egyptians, the River was sacred as a god. To our Egyptian Christians, it is sacred as the gift of God and the symbol of His promise that "everything, withersoever the rivers shall come, shall live."

It is often literally true that our village churches are set overlooking the Nile or one of its canals. Many of these churches were founded by missionaries, using on these waters a houseboat with sails, and until today visits are made to churches, and to towns and villages having no churches, by the same means. It is significant too that the organization of this part of our United Presbyterian Church is named The Synod of the Nile.

Like the coming of the annual Nile flood, the beginning of the Protestant Church in Egypt was not a human invention but a divine direction. The United Presbyterian mission had come into the country as a three-fold impulse: of the vision of a land without the Bible and with few that could read, of a burning zeal in the Home Church to enter new fields for Christ, and of the readiness of trained volunteer workers.

The first effort of those who came, was to co-operate with Churches already in existence. But, when these refused to countenance the reading of the Bible, and when they burned the Bibles they found and cast out those that learned to read them, there was no alternative but to build an ecclesiastical home for these and for others who could find only here a Church to receive them. This Church has a Presbyterian form of

A little meeting place for Christian worship. Many of the little churches are on the bank of the river or on the bank of one of the many canals that run out from the Nile.

government but it has been generally recognized, by friends and foes, as the Gospel or Evangelical Church.

SIX PRESBYTERIES

The Church, organized as the Synod of the Nile, is made up of six presbyteries. The one farthest north is called appropriately the Delta Presbytery, for it includes in its bounds the great delta of the Nile, its people nearly 98 per cent non-Christian. The next presbytery to the southward is Middle Egypt. This is the region of most of the pyramids. Next is Mellawi Presbytery and south of it Assiut Presbytery. These two were formerly one, but a few years ago this was divided in order to handle the work more effectively and to equalize somewhat the membership of the different presbyteries. To the south of Assiut Province lies the presbytery of Thebes, covering the long narrow valley where are situated so many of the monuments of ancient Upper Egypt.

The other presbytery is that of the Sudan. It is the smallest in number of churches and members, but tremendous in its extent. It consists of two separate regions, one in the north centering in Khartum, the other in the south along the Sobat tributary of the White Nile, where a milestone has been reached in the ordination of pastors from the native tribes.

A presbytery in Ethiopia, in process of organization, is not yet being joined to this Evangelical Church, although it too, lies largely in the Nile Basin, and among the ancient Churches, the Abyssinian branch having long been affiliated with the Coptic Church of Egypt.

RELATIONSHIPS

This Evangelical Church by the side of the River Nile is comparatively well organized and its leaders are trained to administer its government. It bears essential relations to four other bodies. These are the United Presbyterian Church, the American Mission, the Coptic Church, and the non-Christian community in Egypt.

The relationship to the United Presbyterian Church is that of a willing daughter that is growing, with our co-operation, into the relation of a sister.

To the Mission, this Church is the body of believers and comrades who

The new church at Ibshada.

which the Prophet Mohammed acknowledged as from God,—the fellowship of the Sinless Prophet, Friend, and Redeemer, Jesus Christ.

All these relations call for more wisdom and grace than we yet possess but into which we must grow, and they mean the building of the structure of faith and worship, the emphasizing of education, and the cheerful practice of benevolence.

A TYPICAL VILLAGE CHURCH

Out of the more than three hundred congregations and preaching places of the Church, let us become acquainted informally with an average example. Ibshada is a large village on the River of Joseph, so call-

show that the mission work has not been at all in vain. It is only twenty-three thousand members strong as yet, but increasing in numbers and training to take over more and more the responsibility and leadership.

To the Copts, our Church people must be not only brethren but worthy examples and fellows in learning to live and to teach the Gospel.

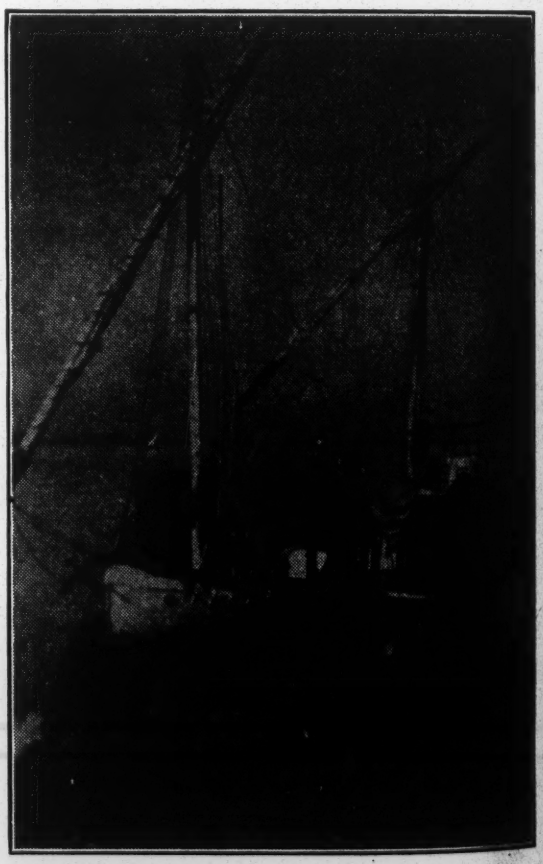
To the fifteen millions of Moslem neighbors, our little Church is set to commend the Gospel, not as a new or antagonistic religion, but that

The Reverend Bulos Azer, pastor of the church at Ibshada.
All pastors of the Egyptian church are well educated, being graduates of Assiut College and the Theological Seminary in Cairo.

ed because a tradition says that the patriarch Joseph had it dug for irrigation in his seven year's preparation for the great famine. The church at Ibshada was founded through the ministry of one of the early saints of the Evangelical Church, the Rev. Bulos Michael. In that region, where extensive sugarcane fields were infested with numerous bandits, this pastor, small in stature but great in faith, rode his donkey from village to village by day and by night, planting and nourishing numerous congregations of those who believed his message. So great became his fame that, it is said, even the Moslems of those villages became accustomed to swear by the name of Pastor Bulos.

Like many other congregations, Ibshada discovered that one of the greatest forces for good or for ill is the eldership. A former elder as treasurer for years gathered money from every quarter for a parsonage and put it away just as he received it, in silver and copper, with a few pieces of gold and of paper money. When he brought it out of its hiding place in old jars and cracked teapots to pay it over, the amount of more than $800 tallied to the exact half-cent with his note-book account. But, being a man of impatient spirit, he became offended with the finance committee of the presbytery because of its brusque regulations, and their differences increased till he left the church and brought some zealous radicals, who started noisy meetings just across the street with the purpose of hindering our quiet worship services.

Such tactics have done our churches at Ibshada and elsewhere little harm. Indeed these zealots may rouse the interest of some Copts and Protestants whom our more educative methods can hardly move, and even where they are an annoyance, these counter irritants often stir up our people to a better activity. In the case of this town, the effort to disrupt our church was a failure. Instead, the group making the disorder has itself almost disappeared, while this former elder, at my last visit, was in poor health and manifestly unhappy. He had tried to alter his lifelong principles but they still clung to him. The Word of Christ con-



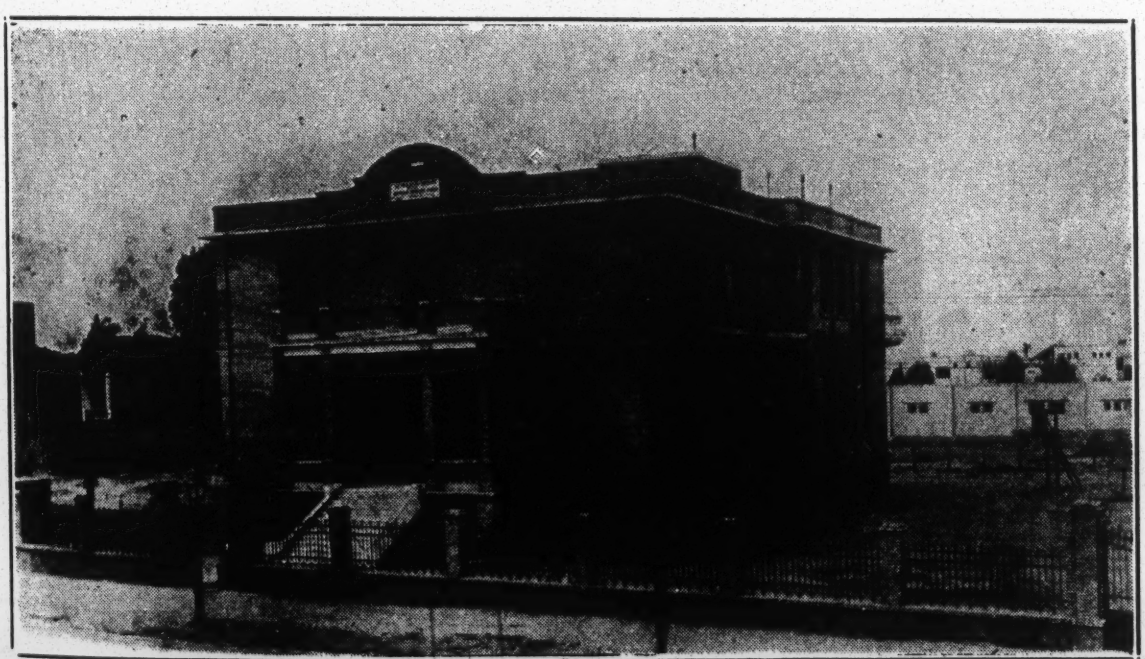
The Ibis, The house boat that has been the home of many missionaries during the winter season, as it goes up and down the Nile visiting the multitudes. It is a meeting place for little groups; its decks often crowded with friends. Here it is, sails down, moored near a village.

tinued to wrestle with him. We have not ceased to pray that this old embittered friend may yet find the way to forgive and be forgiven, the way to fellowship and peace. Truly the Gospel is a light to enlighten or to make blind.

There are two other active elders in Ibshada. Largely through their zealous example the congregation has flourished. A new church building was erected and later a small building in another part of the town, with rooms for day and Bible school and for *prayer meetings which are held every night of the week.*

The Church is the ultimate instrument for the bearing of the Gospel to the whole of Egypt and the Sudan and this local congregation is one of many that march on with little of sensationalism, under the leadership of devoted pastors, who are using all their training to lead this people to a fuller worship and a better service to their communities, Christian and non-Christian.

The Nile is four thousand miles long and the churches along its banks are the hope of its millions, that they shall know the Lord and stretch out their hands to Him. Through such channels shall our God cause to flow the rising flood of His promised blessings. But these churches are yet few and small and they call for our full joint interest. It is a tremendous task where we may expend all our energy and show all our loyalty, but an enterprise that has proved worthwhile beyond our faith and that has the promise of greater things to come. The whole length of this River shall be marked with these places where they that thirst for the Living God may be satisfied, and this Valley of Baca shall become a place of springs.



Theological Seminary, Cairo, Egypt—This seminary was built by the Egyptian Evangelical Church and is under the control of the Synod of the Nile. About sixteen or eighteen students are always in attendance. Only those who meet certain requirements are admitted. Practically all of the pastors in the Church of Egypt took a three year course in this Seminary after graduation from Assiut College. Beside this building stands the "Manse" for the President of the Seminary.

The Pathway Of Learning

By W. W. HICKMAN, Ph.D., Monmouth, Illinois

CONTRIBUTION OF MISSION SCHOOLS TO EGYPT

WHEN our early missionaries went to Egypt they found very few educated men who could be of use in the propagation of the Gospel. Educated women were all but non-existent. In order to establish the church on a solid foundation they found it necessary to open schools and educate and train future workers from the ground up. After some years it was possible for a student in the mission schools to begin at the a, b, c's and proceed through the college and theological seminary. As the work of the mission spread over wider and wider areas of the country more little schools were opened and became centers of progress in the villages and feeders for the higher schools which completed the training of men and women for the responsibilities of leadership in the church.

FOR THE UPBUILDING OF THE CHURCH

When we remember that the evangelization of any country must be largely accomplished by the efforts of its own people and that the missionary can reach, at best, but a small number of the people we realize how essential it is that the leadership of the church in the mission field be carefully and thoroughly trained for this work. Not only must they be given the necessary scholastic training but they must be well grounded in the Christian faith, This has been the task of our schools through the years in Egypt. The existence today of the splendid group of native pastors in the Evangelical church is convincing proof of the wisdom of the training policy pursued by our missionaries from the beginning of the work down to the present day.

THE GIFT OF PROTESTANTISM

Not only did our early missionaries train *men* for service in the church but they also gave attention from the first to the training of *girls*. This resulted in raising greatly the standard of literacy of women in the Protestant church far above that of the country as a whole. At the present time less than 3% of the women of Egypt are literate while the women of the Evangelical church are about 20% literate. It has been a great boon to many a pastor to have as a wife an educated woman who could take her place by his side in carrying on the work of the church. Much useful work has also been accomplished by these trained women acting as teachers in Christian schools, as Bible women working in the homes and as nurses in our hospitals.

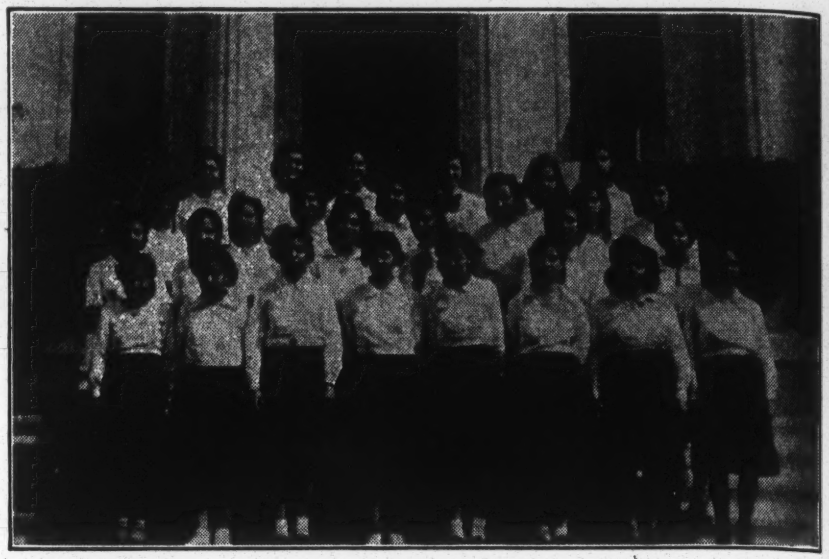
The men of the Evangelical church in Egypt are about 40% literate while the average for the whole male population of the country is only about 20%. Could the early missionaries of Egypt visit the church today and see the remarkable results of their educational policy they would be thrilled and filled with pride. They would see the church grown to over

22,000 communicants with 145 ordained men trained in college and seminary. They would find more than 300 groups meeting for worship. They would be pleased to see 132 young people's societies in operation and 78 women's missionary societies with about 4,000 members. It would give them special satisfaction to see more than 60 Bible women at work. Their joy would be great indeed when they found that their few little schools had grown to over 200 in number with more than 20,000 students.

I once heard a minister in this country make an announcement to his congregation in which he spoke of the two divisions of work on the mission field—the *educational* work and the *missionary* work! Fortunately this was the only time I have heard that distinction made by one of our pastors. But it was discouraging to me to think that even one pastor would not know that the educational work of our missions is "missionary" in the fullest meaning of the word. I wondered how many of the members of his congregation were misled by his distinction. The work of evangelism is nowhere more successful on our mission field in Egypt than in our schools. There the students come under daily influences which continue throughout a period of years. Not only the teaching of the Bible and Christian principles influence the pupil but the life and character of the teachers and the other Christian students also make their impact. A large per cent of the increase by profession of faith in the membership of the church in Egypt comes through the students in the evangelical schools. In Assiut College alone from 30 to 100 make a profession of their faith each year.

ASSIUT COLLEGE FROM THE AIR.

To the building up of this college Dr. Hickman has made a large contribution through many years as head of the Science Department.
Assiut College has sent out hundreds of fine leaders for church and state. Educated men want educated wives. The education of the boys and girls must proceed together.



The Senior Class of Pressley Memorial Institute, Assiut, Egypt. More than five hundred girls were in attendance in this school during the past year.

I remember early in my career in Egypt when one of our missionaries who had been working in educational missionary work asked to be relieved in order that he might go out and preach directly to the many who had never heard the Gospel. He went out to new territory and began preaching one day here and next day there leaving behind him many people interested in his message. However it was but a short time till the mission received a letter from him urging that they come up his way and open *more schools* as he felt it was not enough just to preach the Gospel and then pass on and leave these people so inadequately trained for Christian living and responsibilities. I wonder what sort of Christians any of us would be if we had just one sermon preached to us in place of years of Christian influences about us! It is the daily and long continued influence in the school that develops the Christian character of the students so that they can go out and stand against all the evil influences of a non-Christian community. The Boarding school in which the student spends night and day under Christian influences is most effective in developing Christian character in the students.

The schools of Egypt have been useful, not only in training the men who become pastors. They produce men who become elders in the congregations. Many of these have far reaching influence for good even beyond their own community. It is from these trained men that Sabbath School teachers are found and workers among young people and teachers for the evangelical schools. The contribution of the schools of the church in Egypt has extended far beyond the confines of the church. The character of the Christian men from these schools has made them highly appreciated by all who know them. Their honesty, integrity, truthfulness, unselfishness and other Christian attributes appeal to those who meet them. Many men who have no use for the Christian religion prefer to send their children to the Christian schools because they want them to secure these virtues they have seen in those trained in these schools.

THE SECRET OF SUCCESS

The head of a large government school was visiting in our college office in Assiut. As he entered he found the president calling up students one by one to have a personal conference with them. The visitor asked the president to go ahead with his work and sat there watching with amazement as the president talked to each lad showing his fatherly interest in each boy. One lad was advised, another congratulated, another warned, another encouraged, another helped out of a difficulty,—just as a kind and helpful father would do. The visitor expressed his surprise that the head of a large school would give his time to dealing with the moral and spiritual welfare of the individual boys. He said he was paid as head of his school to see that the boys were taught their various subjects efficiently—that their moral training was not his province. It had not occurred to him that he might use his influence on his students individually to improve their moral or spiritual condition. However he expressed deep admiration for what he saw in that office as a Christian college president showed his love for, and interest in, the individual student.

CHRISTIAN LEADERS FOR EGYPT

Many of the students of the mission schools have gone into important positions in the government of Egypt. Their character is appreciated there where there is so much temptation to succumb to bribery and to show favoritism. The various professions have all been enriched by the presence of mission-trained men among their numbers. They will be found as doctors, dentists, lawyers, engineers, pharmacists, agriculturalists, bankers and in all types of business.

The high esteem in which the mission schools are held by some of the leading men of the country is shown by the fact that they choose to send their children to the mission schools. This is especially true in regard to the girls' schools. The government of Egypt has been much slower to take up the education of their girls than their boys, while the mission has, from the beginning, given careful attention to the training of the girls as well as to the boys. The culture and refinement and genuine Christian character of the girls in the Christian schools can not but appeal to those who come into contact with these products of Christian education.

Except for these m i s s i o n and church schools, which have been established in so many little villages as well as in the cities, thousands of little boys and girls w o u l d have grown up in ignorance, whereas they are now educated citizens making themselves useful in their communities and passing on some of the benefits of Christianity which have made life so vastly different for themselves. No factor has been more important in developing the Evangelical church in Egypt than these Christian schools.

The Pathway Of Fellowship

By MISS LOIS KINGAN, On Furlough, Pittsburgh, Pa.

IN all of our mission homes we keep an At Home Day. In some centers we have this day each week, in other places, only once a month. As a young missionary these days were a real pleasure to me and have continued to be so, down through the years. During my time of language study in Cairo, I lived in the household of Mrs. Coventry and with us were Miss Anna Y. Thompson and Miss Margaret Smith. There were eight or nine of us studying Arabic and living in this household. So to our At Home days, came Egyptian friends from all walks of life, pastors and wives, government employees, newspaper men, our language teachers, school teachers, Bible women and church members from all over Cairo. Tea and cakes were served as our guests came. It seemed strange to me at first that we had to put the sugar in without asking the guest but I soon found out that that was necessary if the late comers were to have any at all. We often had sixty guests in one afternoon.

It was at such an "At Home" that I first met Kamil Effendi Mansur, Egypt's foremost evangelist among Moslems; Cairo's pastors and seminary students, many of whom have become pastors, Sitt Bukhteya, a Bible woman for many years in Cairo, and who has just recently gone to her reward. What good friends they have been down through these years of service. The time of fellowship always ended with songs and prayer by one of the pastors and truly it was fellowship as sweet as the tea itself. Now many of our Egyptian friends observe an At Home day so we try to go to them on their day.

In my own home in Benha where I have been for 12 years we keep the first Monday of each month as an At Home day, and what a joy it is to us to have our friends from Benha and the district come. We may have a caller as early as two and some may

Girls School, Benha, Egypt. This school has been supported for a number of years by Mr. and Mrs. J. F. Brittain, of Erie, Pennsylvania. Miss Lois Kingan, now on furlough, was superintendent; now Miss Constance Harper is the head of this school.

come as late as eight o'clock. A cup of tea or a cool drink is served as our guests arrive. Sometimes we have to have two reception rooms as our village women do not want to sit in the room with men. Aziz Effendi our district evangelist who is a r e g u l a r guest on At Home days, will when he hears women coming, betake himself to the dining room or the study. Mrs. Coventry and I are glad to welcome these friends to our home. One or the other of us has called in their homes so they are returning our gesture of friendliness. On Christmas, we may have through the day, twenty to thirty callers. To these guests we serve cinnamon tea with nuts, Christmas cakes and homemade candy. His Excellency the Governor may call on the man of our station on Christmas and to the ladies he sends his card of greetings. We do the same of course on the Moslem feast days.

What a day of fine fellowship is our D e l t a Presbyterial! The last presbyterial I attended was in Ezbekiah School and Church in Cairo. Since it was so near Benha we had a large delegation. What a jolly happy crowd pulled into Benha on the Alexandria train and helped our delegation aboard. A special third class car was bringing the delegates from Alexandria, Damanhour, Tanta, and Mansura. As we got into the car, there were friends that we see just once a year. What a host of them to greet, and as someone has said "It takes a lot of cheek to kiss an Egyptian," as it is a matter of two or three times on each cheek. Seeing each other made us think of songs that we had learned at previous conventions and so the car rang with songs and happy voices. The Cairo reception committee was taking us off the train before we realized that we had gone the thirty miles that lie between Benha and the capital. College busses took the crowd from the station to the school. Upon arrival the school girls served us cinnamon tea, for some, it was breakfast as many had had to leave home very early. The church auditorium was packed by the time the program began at ten o'clock. The audience of women and girls gave splendid attention to the fine messages and reports. The noon hour was a great

Mr. and Mrs. J. F. Brittain are shown here in happy fellowship with an Egyptian family, in a village near Benha.

time for reunion and fellowship. The familiar question often put one on the spot, "Do you remember me? I saw you last year." All too soon the hour was over and we were hurried back to the meeting. The Thank Offering presentation and report are awaited with great interest and this was first on the program. As I happened to be Thank Offering secretary I had my alumnae group from Benha present the offering with a very short pageant. What a joy it was to train these older girls who had once been in the school, and to link them up anew with the church program. The Ezbekiah school presented the pageant of the day and Rev. Samuel, one of our splendid pastors brought the closing message. Tea was served, under great difficulties, in Ezbekiah's miniature playground, which is an inclosed court, and another presbyterial was over. My fledglings however wanted to see Cairo so that was next in order. The big stores, the bright lights of the big city were quite a treat to my delegation. We arrived home about 8:30, weary and footsore!!! but with a real song in our hearts for a glorious day of fellowship. It is always a great satisfaction too, to arrive having just the same number you took no more, no less.

Time and space are not enough to tell of delightful days spent in the homes of some of our Christians in the district. I do think of one day especially where the whole family had been ill through the winter. When s p r i n g came and all were well again the father, headmaster of the boys' school in Birka, had a thanksgiving dinner, to which he invited the Benha missionaries. The food that was set before us was delicious and the sauce of fine fellowship and the spirit of thanksgiving made it a feast indeed. How I miss these very friends and long once more to be in their midst.

Not long before coming home I attended the wedding of one of my former teachers. When we arrived, the house was already full to overflowing with relatives and neighbors, but we found a place to stow ourselves away and waited to see the bride. Many t h i n g s happened to hold up proceedings. For one thing, some one had either lost or mislaid the key to the room which contained all of the bride's finery, so until that

Amin Effendi, his wife and baby and Mahrous and his wife and baby. Amin Effendi is t h e headmaster of the school and head of the Christian community in his town. In his home we had a T h a n k s g i v ing dinner.

was found the bride had to calmly sit and visit with the guests. The service was about two hours in length, being a Coptic service. Had the young man paid more to the officiating clergy the service would have been longer. The ceremony was frequently interspersed with vociferous threats from the priest on the crowd which was bedlam and confusion personified. The length of such ceremonies is best indicated by a remark of one of our American teachers at a wedding: "I just can't remember when I wasn't here." We all loved Suzan, the bride, who had been our kindergarten teacher for years, and were indeed happy to be with her on her wedding day. We praise the Lord for the establishing of another Christian home in Egypt. My personal gift to the new couple was a lovely leather bound Testament.

The angel of death visits our Egyptian homes frequently so here too is a real pathway through fellowship as we go into the stricken home. When one of our little school girls died, it was not a sad mission that was mine, to go, to sit down on the mat in that house of mourning for I could say with real certainty, "Um Nagib do not mourn for Fowziyya, she knew her Lord—Jesus loved her and took her—*blessed* are they who die in the Lord." In the room that day were perhaps thirty women all probably had lost some one in recent weeks. Into such homes Mrs. Coventry and her Bible women go day after day, in the Benha district, bringing comfort and hope.

Our pastors and evangelists are crying out for more of our time. I was interested in the interview with a pastor that Miss Finney records in her book, *Tomorrow's Egypt*. "Tell me," said Miss Finney, "what you think about the Mission."

"If you like," he agreed. "Let me

(Continued on Page 221)

The teachers and older girls of the Benha Girls' School hold an annual picnic, going to some place of interest for a day's outing. Here they are shown on one of these happy occasions, with their superintendent, Miss Lois D. Kingan.

The Pathway Of Promise

By W. W. HICKMAN, Ph.D., Monmouth, Illinois

BEYOND the night that has settled down upon so much of the world the Christian looks ahead to the sure day of the ultimate triumph of the Kingdom of God. The present blackout will not be permanent. "The darkness will turn to dawning and the dawning to noon-day bright." The church of Christ is going to live. The truth of Christ will stand. The Cross of Christ will be seen "towering o'er the wrecks of time." Christ's great kingdom will come on earth.

The promise may still lie far ahead, but it is there. What if shadows do for a time obscure the pathway. A friend writing from temporary summer quarters outside Cairo on the Mariutiya Canal tells of the view from their house of the Great Pyramid. "We see only it, the others hiding themselves behind it. Somehow it seems a calming influence saying always, 'This too will pass'." "Today," says Rufus Jones, "it is better to light a candle than to rail at the dark." And along the pathways in Egypt this is busily being done by those who cherish the promise, "The light shineth in darkness, and the darkness cannot put it out."

THE LONG VIEW

The pathway of promise in the mission work in Egypt calls for the long view. Isaiah had it. Twenty-six centuries ago he looked ahead out of the darkness of his day to what God hath purposed concerning Egypt. He saw the knowledge and worship of the Lord filling the land from the altar in the midst to the pillar at the border thereof: "And the Lord shall be known to Egypt and the Egyptians shall know the Lord in that day . . . . for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people . . . " And still today the promise seems to lie far ahead; But to look up from the tiny green plots of springing grain of our day to the great white harvest fields of the promise is not to indulge in a shallow optimism or to forecast an easy victory. The way thither may be long; it will almost certainly be hard, but the future is radiant with promise, and along the way there "Steals upon the ear the distant triumph song, And hearts are brave again, and arms are strong."

BACKGROUND OF THE PAST

The pathway of promise is clearly seen in what has been accomplished. A look at the progress already made, small as it is in comparison with the great unfinished task, should be a potent antidote to any attitude of defeatism toward the Kingdom enterprise in Egypt. Others have labored with a grace and wisdom which are a constant inspiration. In 1854 when Dr. and Mrs. McCague and Dr. Barnett first entered Egypt for our Church they found that those among whom they had come to work were suspicious

of foreigners, fanatically opposed to Christianity and living in ignorance and amid social conditions which beggared description. Even today little that is attractive can be claimed for the closely-built quarter of Cairo where they rented their home and began their first center. But the name, "American Mission," over the door was found to be an offer of the Gospel lived and taught with the forbearance of love, and it was attractive. Slowly at first, not without opposition at all times, the Gospel made its way. Today from Alexandria to Aswan a large and influential Christian community which is known as "Evangelical" (Evangel and Gospel are the same word in Arabic) with its homes, churches, schools and other forms of service is both a proof of progress made and a token of more to come along the pathway of the promise.

Dr. John R. Alexander, who died in Assiut on April 16th of last year at the age of 91, first came to Egypt in 1875. In that year the Evangelical Church which had been ably planted and was just beginning to expand received 150 new members. Within his 65 years in Egypt, Dr. Alexander saw the Church grow from one presbytery with two ordained men (Egyptians) and six congregations with 596 members to five presbyteries having 163 ordained men and licentiates and 153 congregations with a membership of nearly 23,000. The story which these figures tell marks a measurable distance along the road leading to the realization of the promise, "The Egyptians shall know the Lord."

EGYPTIAN LEADERSHIP

One reason for confidence in the Church's on-going strength is the high type of its leadership. Throughout its history, along with a sense of call and valid spiritual qualifications, emphasis has been placed on thorough training for the ministry. The ordained men and licentiates with few exceptions are graduates of Assiut College and the Theological Seminary. Their wives, for the most part educated in mission schools, are able to set an example of a well-appointed home and to assist in the work of the congregation. From the schools of the Church and the Mission have come, too, the well-trained lay men and women in the congregations—giving a higher percentage of literacy than is to be found in any other group in Egypt—who carry on all the organized work of the average church here at home. Those who have had the privilege of visiting in their homes, worshipping with their congregations, sharing in their session meetings, their ministerial associations, conferences and prayer retreats are persuaded that the leadership of the church consists of those by whom the Gospel has been believed and is being faithfully lived and preached. It has been said discerningly, "The Evangelical Church is rich in its people." To the schools must be given the credit for the training and the ideal of disinterested service which has made the Church practically self-governing, self-supporting and self-propagating.

A high standard of training for its ministers and laity does not of itself make an effective church. A growing church must be a witnessing

church. A stronger ground for hope in the promise for Egypt is the evidence of the Spirit in the lives of Christians and the witness that is being given to the power and love of Christ. To adorn the Gospel, to maintain a glowing spiritual life and to share that experience with nominal and non-Christian neighbors in surroundings which act as a dampgas to all such efforts is not easy. Those who remember the ardent spirit of evangelism which characterized its members in the early days of the Evangelical movement are inclined to deprecate the apparent worldliness and lack of zeal on the part of many in the Church today. While realizing that much more could and should be done, the Church is sincerely trying to stir into flame the spirit of witness to Christ by word and life. In evangelistic preaching, in personal work, in voluntary service in Sabbath School, Christian Endeavor and all church activities, in boys' and girls' clubs, in business relationships, in personal and family friendships, in all ways to which the love of Christ prompts, the witness is being given.

SAVED TO SERVE

Volunteer groups in the larger schools carry on an effective work of evangelism. It is a thrilling sight to see a group of volunteer workers at Assiut College start out from the campus on Sabbath mornings. Some on foot others riding donkeys, bicycles and for longer trips by bus and train, they hold an average of nine meetings in the town and surrounding villages. From the P. M. I. in Assiut, the Girls College in Cairo and other girls' schools pupils and teachers go out on Sabbaths and other days to conduct Sabbath Schools for children from the streets, women's meetings and welfare work. Many of the Christian Endeavor Societies in the churches send out Gospel teams to one or more places each week. Through these volunteers many that would be reached but seldom, if at all, hear the Gospel regularly.

A Christian sitting beside a stranger in the harem compartment of a street-car was surprised to hear the stranger say to her, "You Christians are to be envied." "Why," she asked. "Your hearts are not hard toward one another," was the reply. "By this shall all men know . . ." It is the grace of Christ, exemplified in daily living, that is irresistibly leading Egypt toward the blessing of the promise. Miss Davida Finney in her book "Tomorrow's Egypt" traces the pathway of promise in a single line: "Christ in Egyptian hearts will bring the answer to all of Egypt's problems."

Shortly before his death in 1916 after 54 years of service in Egypt, Dr. Andrew Watson was chatting with a group of younger missionaries in the rear of the Church hall in the Ezbekiah building, Cairo. During the conversation he said, "We have been at work here all these years, and we haven't seen any great number accept Christ; there has been one here and another there but no large accessions or mass movement." He paused a moment, and then continued: "It will not come in my day; it may not come in yours; but it will come."

Yes, it will come. God has promised. "His promises are sure."

The Church By The Riverside In The Sudan

By RIED F. SHIELDS, D.D., Khartum, The Sudan.

DOMINATING a gigantic basin . . . . the most interesting of the three tributaries of the White Nile is the Sobat. Impetuous and stormy, this river forges a virile course for itself and conquers the seductions of its later life with the strength of its youth."

So Ludwig personalizes the Sobat River, a personality which he premises is reflected in the character of the people who live along its banks, influencing their history and their contemporary life. What shall we say, then, of the United Presbyterian Church beside this river?

As the swirling current carries its silt-laden water from the Abyssinian mountains down to the desert and the sea, it passes at various points a house somewhat larger than its neighbors where a young church worships—young but virile with the strength of its youth and challenging the inertia of the older stream from which it branches.

SIMPLICITY OF LIFE

Simplicity marks the African of the Sobat. Life is lived very much on the plane of essentials. It is equally true of the church which is by this riverside. Its buildings are very plain, where a man whose dress is only a straight bit of cloth or who is entirely unclothed will feel at home. He stands his spears outside the door, and when he enters he does not sit on a chair or bench which would be an uncomfortable and entirely unpractised custom for him. He drops down to sit on the ground in the informal grouping of the village palaver. He joins in praise in tunes which have been taken from the folk music of his tribe. He listens to the preaching in his own language—a message which is appropriate to the needs of his own village and clan; a rebuke of sin which his old religion did not give; an offer of salvation which his old religion *could* not give; but something for him with the direct, individual appeal which only our universal Christ can have.

The Gospel is preached in simplicity and directness, but it does not mark an easy way for the Sudanese. To follow Christ places one in the minority group, and it is never easy to be in a small minority. It means

Graduating class of the Boys' Boarding School, Omdurman, The Sudan. Started as a Boys' Orphanage, this Home has become a large school sending out men trained for service.

cutting oneself off from tribal life in certain areas that are important. It involves the foregoing of certain privileges and indulgences which tribal religion and custom and tradition strongly approve but which are incompatible with the Christian life. It requires a new social pattern. There is almost no phase of life which is not changed by the new allegiance. A stormy course, indeed, and one which engenders strength and virility.

This Church on the Sobat River believes in the confession of sin. Where life is simple and people are entirely unsophisticated perhaps sin is less secret than it is in the West and therefore confession sounds easy. But that is because these sinful practices do not bring any feeling of guilt. When, enlightened by the Gospel, a man recognizes the sinfulness of sin it is no easier to confess it before men here than it is anywhere else. When the first Shilluk minister was ordained during the past year, he confessed before the Presbyterial committee how he had sinned, how nearly he had been to falling into gross sin, how even the Shulla king had personally opposed his abandonment of this sinful intention, but how he had been able with Christ's help to renounce it and have the victory. When the elders of the Doleib Hill church were to be ordained, they first stood before the congregation and confessed their former sins and asked forgiveness before they would be ordained as under-shepherds of the flock. The confession of a certain witchdoctor how he had resisted the Holy Spirit for some years, brought a spirit of revival in the church and proved the beginning of an ingathering which has taxed the time and ability of the missionaries and trained workers to the limit to prepare for discipleship and church membership.

A boy who plays the xylophone in church. The Nuer loves to sing. Many psalms and hymns have been set to Western tunes. The boys become very skillful in playing this instrument and the congregational singing is beautiful, led by such a youth.

The pictures of the Sudan are used by courtesy of the Board of Foreign Missions having appeared in the excellent book by Dr. Ried Shields *Behind the Garden of Allah* and in the 1941 *Hand Book.*

A LIBERAL CHURCH

The Church of the Sobat believes in contributing to the physical growth of the church. They have no Board of Church Extension, but in many a village the Christians have erected a house of worship which is no less pretentious in comparison with the homes and barns of its members than are most church buildings in America. A house of mud and sticks and grass only—but if built by the Mission it would cost not less than $70.00. Here are people with no cash. The only money they ever get consists of a few pennies from the sale of eggs or occasionally a chicken. But with a most gratifying, lighthearted willingness, the Christians and many of their pagan neighbors as well, fall to and collect the materials and themselves erect the church. The "offering" in the church service also is a weekly reminder that these do not hold their faith cheaply. It is an "offering" indeed, through which these primitive people who live in a degree of poverty beyond your comprehension, seek to help some of the old and infirm who cannot provide for themselves and to support the Gospel work among their tribesmen.

A WITNESSING CHURCH

And this church of the Sobat basin is not only a giving church, but it is also a going church. When the church services on the Sabbath day are finished, a group of men tarries when the congregation is dismissed and after a conference together they go off along the paths that lead to the villages or by canoe to the people who live across the river to tell of their love for Christ and His love for all men. On weekdays they repeat their message in tukl or in cattle-pen. They speak to a strong race of men, men made more stubborn in their resistance to a new doctrine because of the constant pressure during past

A village woman in Nasir, South Sudan, pounding grain. A portion of a tree is scooped out to make the large bowl into which the grain is poured. With a long heavy pole the woman pounds the grain until it is fine enough to make the gruel or mush, which is the Nuer substitute for bread. The tukls shown in the background are surrounded with a cornstalk fence. Within this enclosure the women carry on their domestic duties.

years of pagan enemy or cruel Moslem slave trader. But men whose strength can be transformed by Jesus Christ into a bastion of the Church in Africa and the world.

THE CHURCH IN THE NORTH

However, this picture of the Sobat region is not the whole story of the Church by the Riverside. As one travels northward from the mouth of the Sobat, "The round huts grown rarer; square ones succeed them; soon the first whitewashed houses are mirrored in the river. Africa, the real savage Africa, where the Nile passed its childhood, disappears. Arabia has dawned on the horizon, a hundredfold mingled and deflected by Nubia, and yet, with its thousand years of presence in this land, stronger than all the races whose civilizations preceded or followed it. The hippopotamus still rises from the river, but it grows rarer. Where asses, horses, and camels come to the water, where triangular sails spread over it, the spirit of neighboring Asia advances to the Nile. Everything in Kosti (where the railroad crosses the White Nile) proclaims the advent of the new order, only that instead of a church spire, a little downstream there rises the slender column of the minaret." (Ludwig).

This change in the country, in its people, their s o c i a l organization, their customs, the predominant religion is reflected in the Church which is beside this slower, broader, older, more civilized river. Its ministers are all graduates of college and the theological seminary. It worships in buildings which are dignified and attractive and not unlike church buildings in the homeland, but here they do not dominate the scene. They are entirely overshadowed by the many mosques, some of which are of beautiful Arabesque architecture but most of which are plain mud buildings though they are the meeting-places on Friday of the majority of the male population and are the nerve-centers of the country's life. The church bells ring out their invitation at stated intervals for men to come and hear the Gospel of salvation, but their voice is very feeble compared with the cry of the hundreds of muezzins who, five times every day, call out from the minarets or the flat roofs to the faithful of the prophet of Arabia to give themselves to their genuflexions and to prayer. Feeble, too, against the great volume of sound which arises from the throats of the thousands of dervishes who join, two evenings a week and on special occasions, in a frenzied repetition of the name "Allah."

A DEVELOPING CHURCH

Is this, then, a lifeless or an impotent church, bound with a feeling of hopelessness of the Gospel among a total, non-Christian population? On last Sabbath, before a congregation which filled the Khartum church, twelve young people confessed their faith in Christ and were received into the church. At our last meeting of Presbytery, the churches adopted a plan for a united evangelistic campaign with the definite aim of winning souls for Christ. At the same meeting, each congregation undertook the responsibility of sending its minister or another

evangelist as frequently as possible to one of the unreached districts of the North Sudan, and of instituting church work there.

The Presbytery has an ordained minister, set apart for work among non-Christians in Omdurman. The people will not come into the church to hear him; he must find his audiences wherever he can. Much of his work is with individuals, or with small casual groups in the market or in private homes. But he finds larger audiences too, and in the most unlikely places. He finds them in courtyards where Moslem holy men or sheikhs are teaching their disciples. He finds them at funerals where large numbers of men come to mourn and offer consolation. He finds them at the celebrations of religious feasts and holy days. He even finds them in the mosques themselves. I have sat with him in mosques and in other places which seemed to me definitely hostile to the Gospel and its Lord, and have seen the fulfilment of the promise of the Holy Spirit to give the appropriate word to the faithful disciple. In every place, without exception, this consecrated minister of the Church by the Sudan Nile takes out his Bible, reads an appropriate passage and gives a definitely Christian message. And with few exceptions it is well received. "My word shall not return void."

Other rivers there are in the Sudan, and other churches beside them but these are the areas of our United Presbyterian Church's work. Here our church is small; here it must meet tremendous opposition; here it suffers discouragement yet it has growth; here by your prayers and your service it will gain the victory and the banks of this great river from the sea to the mountains of Ethiopia shall yet resound with the praises of Jesus Christ.

y of Khartum, taken from the air. In the foreground, center, is the Palace, the residence of the Governo . To the right are the government buildings. The arrow locates the American Mission. The city is moder y respects, having been rebuilt after the Sudan was brought under law and order by Kitchner and the armie pt and Great Britain.

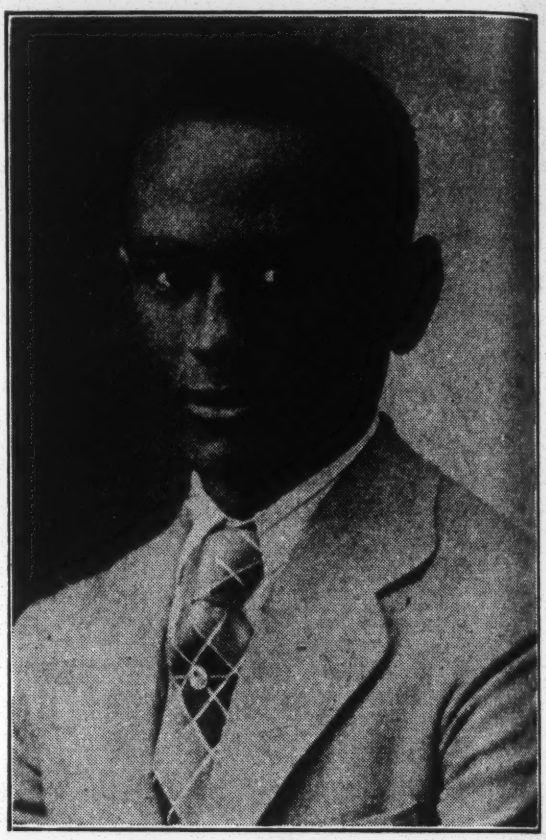
Fahmy Sulieman On The Pathway Of Learning

By MIRIAM WHITE FINLEY, Omdurman, The Sudan.

HERE in the north Sudan the percentage of boys and girls who have the opportunity to attend school is very small. There are enough schools for only about ten per cent of the boys of school age and in the case of girls the percentage is very much less.

The Pathway of Learning in schools is very narrow and for most of those who travel over it, the journey is short as the Pathway comes to an end while the traveler is still young and in many cases eager for further journeyings into the world of knowledge. The majority of Sudanese youth acquire their knowledge in the old school of experience without the ability to read or write. However we are glad to say that schools are increasing in number and the Pathway of Learning is widening. The Government is opening more schools each year for both boys and girls. These for the most part are primary schools of four year courses, but in all the larger cities there are also intermediate schools for boys and two years ago the first government intermediate school for girls was opened. For many years our Girls' Boarding School in Kartum North has maintained both intermediate and secondary schools and many fine girls have been graduated. Quite a number of these girls are now serving as teachers throughout the north Sudan.

There is one large secondary school for boys operated by the Government and known as The Gordon Memorial College. This school is about equal in grade to a four year high school in the U.S.A. About 130 boys are admitted each year to the beginning class. These boys come from various Government Intermediate schools throughout the north Sudan and a few from private schools. Most of the boys who complete the intermediate course go no farther in their schooling and enter some sort of work.



Fahmy Sulieman, a talented young man of the Sudan, a graduate of the Boys' School, Omdurman, a graduate of Assiut College, Assiut, Egypt; a teacher in the Boys' School Omdurman and a fine leader of youth.

When we first came to work in The Sudan in the Boys' Home and Day School in 1928, we found among the

Home Boys a slender black lad about twelve years of age whose name was Fahmy Sulieman. He was of mixed parentage, an Egyptian father and a Sudanese mother of the Dinka tribe. Both parents were Christian. The father who had been employed by the Government in the South Sudan died suddenly leaving the ignorant mother with five children. An uncle, brother to the father, brought the children to the Mission, three girls to the school in Khartum North and two boys to the Home. For several years this uncle paid fees for the children and then due to failure in health, he had to leave the Sudan and the responsibility for the children was placed entirely on the Mission.

Fahmy was a boy of great promise, an eager and clever student, a good athlete and of a very happy disposition. From the time we first knew him he said he wanted to be a teacher. When he had completed the school here, he was eager to continue his studies and the Mission arranged for him to go to Assiut, Egypt, to college. He did very well there in his studies and was a leader in all college activities. Between his sophomore and junior years, he returned to The Sudan and taught for two years in the school through which he had gone. During these two years he lived in the Home with the boys and was a great help not only in the class room, but also in caring for the Home boys. Having grown up in the Home, he knew all the "Tricks of the trade." He was well liked by the boys and he himself was convinced that he wanted to make education his life work.

Fahmy graduated from Assiut College in 1937, ranking at the top of his class, and since that time has been teaching English in the school here in Omdurman. He also takes charge of the athletics and is a most willing helper wherever he is needed. He is a sincere Christian and exerts a fine influence on the school boys and young men of the community.

Two years ago he bought a small house near the school and has established a home for his mother and sisters. Just last month he told me that he had completed the payments on his house.

He is ever eager for more knowledge and reads many books and magazines. His dream is to go to some university either in Egypt or England or even America and take work that will give both a B.A. degree and

(Continued on Page221)

Bible Women in the Sudan. These are all educated women, who have had special training for service. They go into homes, where they teach groups of women to read the Bible for themselves.

Shulla Pathways

By THE REVEREND GLENN P. REED, D.D., Secretary of the Board of Foreign Missions, of the United Presbyterian Church.

ALONG the banks of the upper Nile and Sobat Rivers, through the high grasses of swamps and plain, among the thorn trees and bushes of forests, wind the paths trod by the black Shulla tribespeople. Those that lead directly from village to nearby village are tramped into deep ruts; others cut across uninhabited areas and require the practiced eye of the African for sure following. All are narrow, for Shullas walk either alone or in single file, never abreast, except when marching in the ranks of the village "army."

Some pathways lead to the field where grain is planted, cultivated and harvested for the staple food of daily life. Some lead to the forest where poles, fuel and grasses are collected to serve useful purposes in the African household. A multitude of paths lead to the river-bank, for there is water for washing, drinking and cooking, there are fish to be speared, and there lie the canoes so necessary for distant travel and transport of heavy burdens. At day's or journey's end all paths lead back to the village, to the little tukl with its circular mud wall and conical grass roof that constitutes "home."

There is no more pathetic path in the Shulla country than that which leads to the hut or "temple" of the witch doctor. It is traveled frequently, for men must forever be setting out on hazardous journeys and young men must forever be seeking success in courtship. Childless wives alone would keep grass from growing in the narrow path that leads to the house of witchcraft, for a woman's value in Africa is measured by her ability to bear children. But the most

Class of graduates of the Giffen School of Agriculture, Khartum. Four of these are now working for the Sudan Government. Three are Christians and three are Mohammedans. These young men are not Shullas but Arabs of the North Sudan.

Church at Doleib Hill.

A new path. "To some Shullas the Path to the Mission has become the pathway to eternal life."

constant stream of seekers after help against the evil spirits or alliance with the good finds its source in the pain, suffering, despair and sorrow that accompany sickness. The primitive African thinks that the practitioner of occult science, the bewhiskered and trinket-bedecked fellow being who was at some time himself snatched back from certain death, the man who spends hours in secret sacrifices and secluded communion with ancestral spirits, must surely be able to appease the spirit that is bringing distress and secure the release of the hapless victim. Does not the professional name of the man, "ajwogo," imply that some god has laid hold of him for a purpose and that he, in turn, has some special hold upon god?

The man or woman who walks the path to the witch doctor's door does not go empty handed. A spear, many spears, a chicken, many chickens, a sheep, many sheep, cattle, baskets of grain — all these are carried or led along the path in eager expectation that they will prove an acceptable sacrifice. Again and again the promise of the path has proven vain, yet there has been no other path that offered help from the unseen world of power.

Some forty years ago Shulla people began tramping out another network of pathways through the tall grass of the African plain. The new paths centered in a little mound on the north bank of the Sobat River. They were trod with great wonderment, if not fear. Strange white foreigners had built their houses on top of the rising land where the grave of the white bull lay under the shade of the doleib palms. But increasingly through the years Shullas have lost their sense of fear of what might be encountered at the end of the path to the Mission. Some have walked it seeking work in kitchen, garden, field or cattle-yard. Others have have walked it or been carried along it in search of health. Still others have sought and found under the palms a degree of knowledge of the ways of men. All who have attained path's end have heard strange teaching about the supreme infinite Spirit "Jwok." To the foreigners He is not a god who leaves men to their fate at the hands of spirits, good or bad, but a Father Who has recognized man's lost condition and need and

has provided for both in His Saviour-Son. And to some Shullas the path to the Mission has become the pathway to eternal life.

For many long years, although scores walked the pathway that ended in worship at the little brick church called the "temple of God," and still more sought the door of healing at the Mission clinic hard by, the majority of the Shulla tribe kept to the path to the hut of magic. After all, many of them lived far away from the temple of God on the mound; after all, the white doctor had gone from the mound years ago and none came to take his place and help the native clinic worker challenge the grip of disease upon the suffering, people; after all, white friends came and went from the mound in a dizzying succession that left no familiar face to greet one at path's end under the palms. Perhaps, thought many Shullas, the God known to the foreigner is exclusively the foreigners' God.

Then God began to claim Shullas as His own. One confessed his sin in deceiving and robbing the people through witchcraft. Another gave his Christian testimony out of a bitter experience of broken baptismal vows. Scores searched their hearts, admitted their faults and sins, and shared new-found convictions with fellow-believers. To the practice of scientific medicine the Shulla Christians dared join their prayers for Christ's healing upon more than one seemingly hopeless victim of disease and God honored their prayer of of faith. School became a pathway to more intelligent Christian belief and life. Worship of God spread from the little brick church out into the Shulla villages.

Today new paths are being beaten out by the eager feet of Shulla tribesmen. In several villages paths lead to a new "temple of God" — a village church, built by the villagers for the worship of the God Whose coming into the Shulla heart brings light. Gone from the experience of many is dark ritual and secret incantation.

The Simple Life. A Sudanese family consisting of father, mother, and children, in the primitive dwelling they would call "home" if they knew the word.

God has not hidden from man's searching, but has freely revealed Himself in a wonderful Book, in a suffering but risen, living Son, in the lives of those who know Him.

The files of black men and women that press along the narrow paths to the "temples of God" are led by a Shulla pastor and a few chosen elders. Pray for these that their faith fail not. If the Prince of the powers of darkness has his way, the path to the witch doctor's door will never grow high with grass. The old and new paths in the Shulla country symbolize a mighty struggle for the soul of a people.

You who read, if your feet are in the King's Highway, forget not those who out of Africa press along it at your side, unseen, for to them it is a new pathway. Reach out, and by your prayers and gifts take them by the hand, that they may press on more surely out of darkness into Light.

THE PATHWAY OF FELLOWSHIP

(Continued from Page 207)

think. Well, first of all we don't see as much of the missionaries as we used to and it gives us an impression of a superiority complex we never got from earlier missionaries. Today they come riding up in a car, visit us, attend the meeting they've come to or see the school, are off again saying that they must visit two or three places before night. We don't like it."

"They are fewer," and the whole world goes on wheels these days, suggested Miss Finney . . .

Then they discussed the matter of finances and this pastor remarked, "But after all the matter of finance is not the vital matter in our relationship with the missionaries. What we want most, I think, is to find courage in a closer personal relationship with them—we long for it." Miss Finney goes on to say that she had conversation with many church leaders and found them agreeing that the most vital contribution the Mission can make is in a closer and larger fellowship with missionaries and themselves in the work within and without the Evangelical church.

FAHMY SULIEMAN ON THE PATHWAY OF LEARNING

(Continued from Page 217)

added knowledge along the lines of his life service. As yet there are not more than one or two Sudanese who have taken work leading to such a degree and we all would be very proud to have Fahmy become another member of this group. We feel that this young man has the ability to travel much farther along the Pathway of Learning and we look forward to the day when he may do so. The need for such Christian educators in the Sudan is very great and may their number increase.

Suggested Devotional Service

For Program—Study on "PATHWAYS ALONG A RIVER—EGYPT AND THE SUDAN."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year Beginning April, 1941; "COME" AND "GO."

January: Go, Heralding Triumphantly: "Go . . . tell His Disciples and Peter." Mark 16:7.

Leader: Let us rejoice as we set forth in this New Year.

"Grave on thy heart each past 'red-letter day'!
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of His Love and faithfulness to thee."

Scripture Reading: (in unison) Ps. 46.

Song: Bible Songs Hymnal No. 66

Leader: "We are here to represent Christ—to present Him again, to re-present Him."

Song: B. S. H. No. 147.

River Scenes: John 1:19-37; Acts 16:9-15; Acts 8:26-39.

Song: B. S. H. No. 105.

Leader: Paul in his first letter to the Corinthians says, "If Christ be not risen, then is our preaching vain, and your faith is also vain." The resurrection of Jesus Christ is one of the great facts of the Christian religion. It is a fact which the first Christians triumphantly heralded. It is a fact which every succeeding generation of Christians has triumphantly heralded. It is a climactic proof that Jesus is the Christ, the Son of God, the Savior of the world.

After the death and burial of Jesus, His disciples were in great sorrow. Their hope seemed gone. They were not expecting His resurrection. Though deeply discouraged and disappointed, they loved Him still. As an expression of love, some women came to His tomb early in the morning of the first day of the week to annoint His body. They found that the tomb had been opened and that the body of Jesus was not there. An angel who was at the tomb said, "Ye seek Jesus of Nazareth, which was crucified: He is risen: He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter." Soon after leaving the tomb, they met their risen Lord. Seeing that they were convinced that He had risen from the dead, He said, "Go tell My brethren." Thus the triumphant heralding of the resurrection of Jesus was begun.

The message of the risen, everliving Christ is a message of living power in our world to-day. Jesus says, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die."

Prayer: For Egypt and the Sudan. (For suggestions, see 5, 6, 23-29 Days in the Prayer Cycle.)

Leader: In the ruins of Pompeii, the Roman sentinel was found "standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain; and there, while the Heavens threatened him; there, while the earth shook beneath him; there, while the lava stream rolled, he had stood at his post; and there, after a thousand years had passed away, was he found. So let Christians stand to their duty, in the post at which their Captain has placed them."

Closing Song: B. S. H. No. 84.

Lake Presbyterial Honors Miss Luella C. Donnan

MISS Luella C. Donnan of Cochranton, Pa., was honored at a tea given by Lake Presbyterial Missionary Society September 12 in the Cochranton United Presbyterian Church. Miss Donnan or Miss "Lu" as she is familiarly known throughout the presbytery has been a presbyterial executive officer for fifty-two years with forty-six years of that number spent in the office of treasurer. Miss "Lu" noted for her unfailing interest in the work of the church and for her promptness and accuracy in making reports has served and is serving Lake Presbytery as no other treasurer could.

Besides her church work Miss Donnan has had such varied outside interests that it would be impossible to mention all of them. She taught in the public schools of Cochranton and vicinity for a number of years and also in Pittsburg, Kansas, and the Boys' Industrial School at Oakdale, Pa. She also taught music until her retirement a few years ago. She has been and is still active in Red Cross and in the Tuberculosis League; and for a time was school director and committee woman for her political party. She has always taught a Sabbath School class.

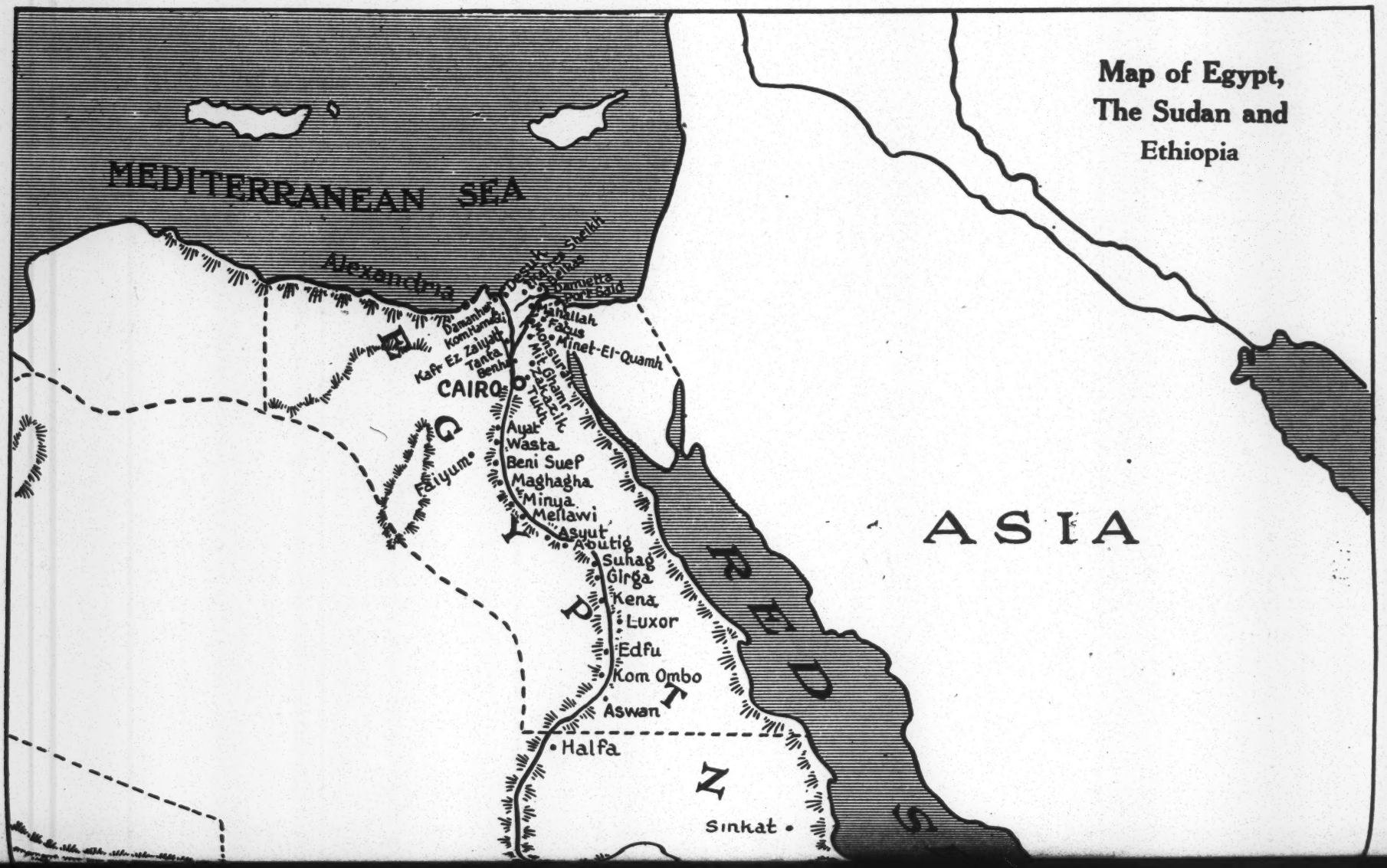
Prior to the serving of tea a program honoring Miss Donnan was given.

At the conclusion of the program Mrs. F. B. Hinkson, presbyterial secretary, presented Miss Donnan with a gift of money from the presbyterial in appreciation of the work she has done and the inspiration she has been.

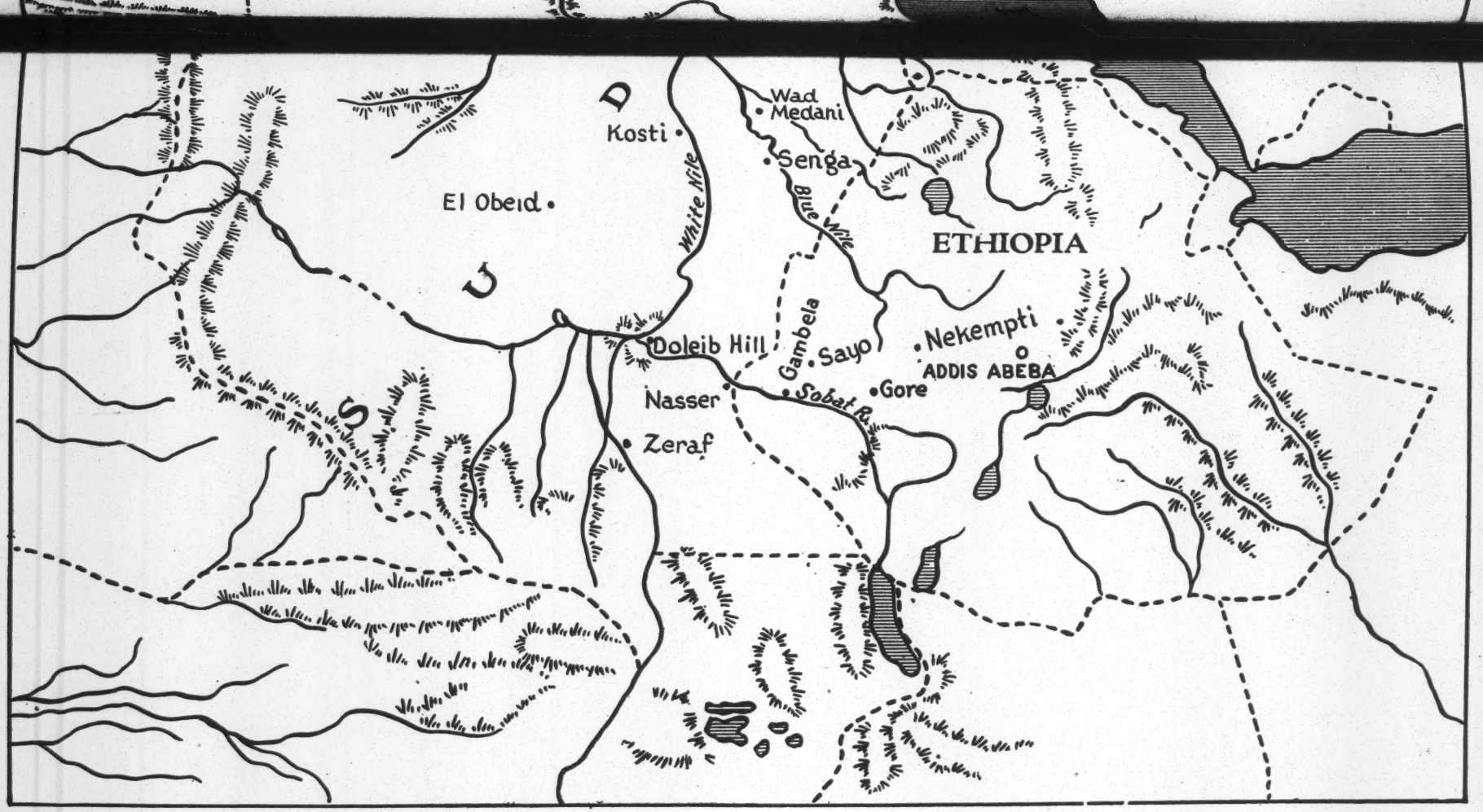
RECORD BOOKS: The Literature Secretary's Record Books are ready for mailing. These were mentioned is last month's Magazine page 166. We are sure that a careful use of these books will be of great value to any Literature Secretary.

Please send orders to Mrs. Ralph H. Arnold, 525 Mifflin Avenue (21), Pittsburgh, Pa. Price 35c.

NEWS: We want news of your society—brief paragraphs of unusual events. Whatever we cannot find space for on our pages will appear in *The United Presbyterian*.... You may send these when renewing subscriptions (Written of course on a separate sheet) or you may send them to the Editor.



Map of Egypt,
The Sudan and
Ethiopia



The Nile River and its Tributaries. Follow the Pathways along this River; Mark the places where the United Presbyterian Church has educated several generations of youth, healed the sick, ministered to the needy, raised newsocial standards, introduced new home ideals, and established a strong Christian Church. The call of the government to return to Ethiopia has been sent to our church. Several missionaries stand ready to go when travel arrangements can be made.

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

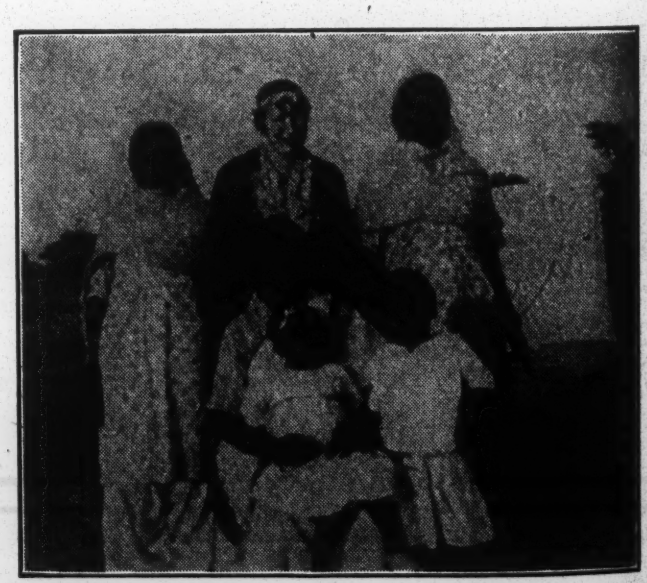
A PASTOR'S WIFE IN THE VILLAGE MANSE

By MISS THERESA I. BROWNLEE,
Sialkot City, India.

One day my two Bible women, a man helper and myself started to our next village camp site in a buggy before our tents and furniture were all l o a d e d onto the ox-cart. We stopped at three villages on the way for preaching services and arrived at Mundeke about 3 P. M. We were met by the Pastor's wife and welcomed heartily into her home. There were two dark, crowded rooms in the manse and a room to house the buffalo. The buffalo feed, the fuel and the family grain supply for the year are also stored in the house. The family cook, eat, sleep, visit and study on the porch.

While we waited for our ox-cart, Mrs. Masih insisted upon cooking supper for us all. Night fell and the cart had not arrived. The pastor and the school teacher got out extra bedding and opened the school house to accommodate the ladies. We were made comfortable but our night was disturbed by the rain which rattled on the roof. We wondered where our tents were and how wet our trunks would be. In the morning we learned that the cart had been sheltered in a near-by village for the night. It was three days before our tents could be moved and set up on a high place at Mundeke.

During these days we were Mrs. Masih's guests. Our own camp servant brought her fresh vegetables and meat which we shared with her family. She cooked all of the food on a fireplace with a flue when it did not rain. When it rained she cooked on the porch with the smoke pouring all around her. When the meals were ready she thought I should eat at the table as is our custom. She was so pleased to be able to supply one. The table and chair were brought from the house where the chair had been hanging on the wall. They took a new towel out of a tin trunk for me to dry my hands upon after the water had been poured over them, Eastern fashion. Mrs. Masih's food was



Miss Theresa Brownlee with her two helpers and the pastor's wife and her children.

tasty and cooked with care and love.

When we visited other homes we were glad to hear the women speak well of the pastor's wife. They said she was always kind and friendly and prayed for them when they were sick.

The pastor had boys of the congregation sweep the camping ground. Then he helped pitch the tents near some trees which shaded the ruins of a little Hindu worshiping place, built as a monument to a widow who burnt herself on her husband's funeral pyre, before the days when "sati" was forbidden.

When the tents were ready we moved and set up housekeeping there. Our hearts were full of gratitude to our dear friend for her kind hospitality.

DAY BY DAY IN MEMORIAL HOSPITAL

By MRS. H. ROBERTSON, a Bible Woman in Sialkot Hospital.

Patients from all religions come to our hospital for their treatment. As soon as they enter the hospital, the first thing they look at is a beautiful verse inscribed on the foundation stone of the present site of the hospital, "I am the Lord that healeth thee." Really they come with this great hope for treatment.

Our daily routine is to have morning chapel in the church and then in the wards. Early in the morning this is done turn by turn. I visit every patient daily and read the Word to those who are unable to get up from their beds.

They love to learn through pictures as this helps them to remember the whole story they hear. On the second day I question them as to what they learned the other day, and I am glad to say that they can immediately relate the story.

Once a week I tell them about temperance. Patients who can walk about come to our Sabbath School and take much interest in learning the Bible stories. Often they try to say the golden text of the lesson.

There was a Hindu woman namely S—D, who said that the Lord Jesus Christ gave her a new life as she was nearly dead before she came to the hospital. Another Hindu woman who was also a hopeless case, and was treated here, is still in our midst and praises the Lord.

During the year I have taught "Ilm di Kunji" (Primer for Beginners) to six Muslim and Christian girls and they can read the Gospel according to Saint Mark.

Several non-Christian women come and take part in our Thank Offering Meetings. They give money as well as other things. Many women and girls know what Christmas is. They sing Christmas hymns.

I go to old dispensary situated in the city twice a week. There the out-door patients hear the message with interest. A Hindu girl who learned the Creed, Prayer and Ten Commandments, because she wanted to be baptized, could not do so because of the fear of her relatives. Similarly a Muslin woman also willing to become a Christian refrained from doing so.

Very often the educated women ask me questions and discuss the new things we teach them but on reading from the Bible they come to know and so keep silent.

Let us pray that the Lord may hasten that time when there will be one shepherd and one flock.

Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

THE HOPE OF ISRAEL

During the coming days of December, the minds of all people will be turned toward the birthday of the Babe born in Bethlehem. So engrossed are the multitudes in the manufacture, the buying and selling, the giving and receiving of gifts that the Babe is lost sight of, except on the part of those who recognize and acknowledge His deity.

In quiet moments Christians meditate on Christ's great gift to the world and realize that all that has blessed their lives has come through this gift of His Son. Even above their gladness there is sadness in their hearts that "He came unto His own and His own received Him not."

Many Christians are thinking of the Jewish people who rejected their Messiah. A few weeks ago the synagogues were thronged with people who were greeting each other with "Happy New Year." It was the 5702nd year in the Jewish calendar, not a happy year, but a year of painful suffering over the world.

In one large synagogue the service was carried through beautifully. The responsive service was largely from the Psalms; the music by a splendid quartette, was exquisite. When a beautiful clear voice sang those wonderful words from Isaiah: "I have redeemed thee; I have called thee by thy name, thou art mine," there was at least one person in the audience whose heart was pained.

As the Rabbi gave his message there seemed to be only a note of sadness. He described the terrible world of today; he called this an age of hate; he rebuked his own people who, he said had done as much hating as any others; he exhorted them to put away hate and substitute love. The only suggestion of hope was that the two great democracies believe in tolerance and justice and through these, and these alone, was there hope. He did not suggest, though he must have known, that these are the two great countries where Protestantism is the dominant faith, and where there is an open Bible from which these principles come; nor did he mention that even now there are sinister forces fostering anti-Semitism. There was never a hint from the prophecies; there was no word of promise through a coming Messiah, no word of "A Child born, a Son given."

On the part of some of the congregation there seemed to be listlessness while on the part of others there seemed to be only concern, perplexity. There was a far-away look in troubled eyes—or was it only the imagination of a Gentile listener.

What were the thoughts in the minds of those sober people? Were they wondering why centuries before the time of Christ their people were persecuted and why they have been persecuted through later centuries? Were they thinking of the recent atrocities of a cruel man who has tried to banish them from his country? Were they thinking of the daily news of executions of their brethren? Of people in occupied countries loaded up in trucks and taken to strange places, left penniless and homeless? Of forced labor, of concentration camps? Were they thinking of the recent

news from Nazi-occupied Poland where, since July, bread has been denied to all Jews and potatoes given as a substitute, while they, whose luxurious limousines, with the colored drivers waiting outside, enjoy every delicacy that money can buy? Were they thinking of the new ghettos into which their people are huddled, while they live in mansions in this Christ-blessed land? Were there some whose minds turned to the Scriptures for a word of hope? Or do they know the Scriptures?

Christian people will not forget, will they, at this Christmas time that Jesus was born of the Jewish race and that as Christians they have a responsibility to make Christ known to them, to show them that Christ and Christ alone is their hope. How to reach them is always a problem. Rabbi Stephen S. Wise is quoted as saying: "Only one influence or force in the world will ever move Jews to reclaim Jesus as their very own (and he is their own), namely, the true devout, brotherly practice of Christianity."

May the Church of Christ cry out with Saint Paul, "My heart's desire and prayer to God for Israel is, that they might be saved."

THE ORPHANS

The Orphaned Missions are still with us. All of the European Mission stations cut off from home support have been kept open by the timely gifts of "second-mile" Christian givers especially those in the United States. It humbles us just a little when we read that the British Missionary Societies, although facing tragedy and tribulation at home are continuing their pledges of help for the coming year. British societies are contributing to Finnish, German and French Missions, as well as to many others.

Dr. Warnshius quotes some words of St. Paul from the Moffatt translation, in every day speech. We add a few more verses from II Cor. 8:1-12: "Now, brothers, I have to tell you of the grace God has given to the churches of Macedonia (Great Britain and Scotland). Amid a severe ordeal of trouble . . . they have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means they have given. . . . They have done more than I expected.

"Now then you are to the front in everything . . . do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now carry it through, so that your readiness to take it up, may be equalled by the way you carry it through—so far as your means will allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got."

A new pamphlet on *The Jews of Today—A Call to Christian Action* by Conrad Hoffman, Jr., may be had from Friendship Press, 156 Fifth Ave., N. Y.

The New Testament—Old Testament Prophecy Edition—in which are bound pages of Old Testament prophecies of the Messiah, fulfilled in the New Testament will be sent free to any one who will give a copy to a Jew who promises to read it. To others the price is 35c. Million Testaments Campaign, 1505 Race St., Philadelphia, Pa.

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

Christmas

Behold! Oh Time! 'Tis Christmas Day,
You have revolved a year away.
We mark this day with words and pen,
And turn our thoughts toward Bethlehem.

For in that city far away,
A little child in manger lay;
Whose birth gave Hope to all the world—
The Flag of Righteousness unfurled.

This gave the world a word of cheer;
Thus we celebrate from year to year
The birth of Christ, so let's be gay,
Behold! Oh! Time! 'Tis Christmas Day.

We trust that in the years to come,
That we will from all evil shun;
And keep the spirit of this day—
Lest we forget the Righteous way.

Let's spread good deeds throughout the land,
Like gifts that come from God to man;
This message which we all can send—
"Peace on Earth Good Will Toward Men."

Rollin A. Allen.

At this season we review the story of the birth of the Christ child. The place of his birth was a lowly stable. His cradle was a manger. There were none of the luxuries that surround the babies of today. Mary gave her child all the care the circumstances permitted. Out on the fields of Bethlehem the shepherds kept watch over their flocks that night.

They were given a great privilege. An angel of the Lord appeared to them. The glory of the Lord shown over them. They were greatly frightened. The angels quieted their fear by saying, "I bring you good tidings of great joy. There is born to you in the city of David a Savior who is Christ the Lord." A multitude of the heavenly hosts appeared, praising God and saying, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." How precious and beautiful is the story of Christ's coming into the world. Multitudes celebrate the Christmas without knowing its real meaning. God's love for the world was so great that He sent the Christ to be the Savior of the world. Christmas and gifts have become the same to many people. Some think

more of Christmas gifts than they do of Christ. To Christians each year as the season returns it tells the story of God's great gift of Jesus Christ.

This gift of God to men was a gift for all time. This gift was given more than nineteen hundred years ago. Peoples of many colors have learned the story of the birthday of Christ who came to be the Savior of the world. May our voices join in the joyful praise at this Christmas time.

"PEACE ON EARTH GOOD WILL TOWARD MEN."

Questions asked by Thank Offering Secretaries:

When does the Thank Offering year close?

December 31.

When is the Thank Offering distributed?

It is placed in savings account of banks as soon as received and interest accrues until the distribution the first Tuesday of June .

Is a certain per cent appropriated to each department?

No. It is distributed in proportion to the needs of the following departments: — Foreign, Home, Indian, Freedmen, Ministerial Relief, and Parsonage.

Is the money of the Senior Life Membership, the Junior Life Membership, and Life Directoship counted in the amount of the Thank Offering?

Yes.

What is the amount of each?

Senior Life Membership is twenty-five dollars. The first one received was in 1886. The Junior is ten dollars and was begun in 1904. The first Life Directorship was received in 1917. The amount is three hundred dollars.

To become a Life Member or Life Director must one be a member of a missionary society?

No.

Can a member of a society make a member of another society, even of another congregation, a Life Member or Life Director?

Yes. It may be given through the Women's, Young Women's or Junior society and counted in the offering of that society, not in the society to which the Life Member belongs.

In the annual Ingathering how may the offering of the different societies be designated?

The offering of the Women's society is placed in white envelopes, the Young Women's in blue and the Juniors in pink. All may be secured at 905 Publication Building, Pittsburgh, Pa.

How long may one expect to wait before receiving the Life Membership certificate.

The treasurer of the society sends name and money to the presbyterial treasurer. She sends name and money to the General treasurer. The General treasurer gives the name to the Thank Offering Secretary and certificate is issued and mailed the day the name is received.

If the treasurer of the society sends money of the Thank Offering and does not mention the Life Membership and name should one expect a Life Membership certificate?

No. There is no possible way for the General treasurer to know unless the name and money are sent together. A certificate could not be issued.

Is the money from Life Memberships and Life Directorships disbursed the first Tuesday of June each year to the different missionary departments?

No. It is kept in special funds:— Senior Life Membership Fund, Junior Life Membership Fund and Life Directorship Fund.

May money given for Life Membership and Life Directorships be designated for any other purpose?

No. From the beginning 1886 the Board has felt these funds should

not be used for current expenses, but be held for some specially needy object, which the Lord in His providence would in time indicate.

May a society designate part or all of its Thank Offering for Life Memberships?

No. An individual may designate her Thank Offering for any work for which the W. G. M. S. is responsible. A society can not designate its Thank Offering for any purpose.

Is the use of the Thank Offering box advisable?

Yes. It is a reminder day by day of reasons for expressing our gratitude. His blessings to us are daily. We should not wait to express our "thank you" until the annual Ingathering day.

How may a presbyterial gain a place on the Honor Roll?

By each society in the presbyterial giving a Thank Offering and reporting same to the Presbyterial T. O. Secretary, she in turn sending report to General Secretary on time. This report must balance in number of societies with the last Statistical Report. If societies have merged or disorganized this fact should be reported.

What is the Thank Offering Junior Honor Roll?

Roll of societies giving a Thank Offering averaging one dollar or more per member.

Who fills out report blanks?

Thank Offering Secretary of Women's and Young Women's societies and Superintendents of Junior societies.

SENIOR LIFE MEMBERSHIPS

October 1, 1941 to November 1, 1941

14. Mrs. Herbert M. Love, Pittsburgh, Pa. By W. M. S., Seventh Church.
15. Jennie Trimble, New York, N. Y. By Mrs. W. Y. Cherry.
16. Mrs. Marcella Stitt, New York, N. Y. By Mrs. W. Y. Cherry.
17. Anna R. Canfield, East Liverpool, O. By friends.
18. Mrs. Harry Richards, Hammond, Ind. By the Women's Missionary Society.
19. Elizabeth Moore, Cambridge, O. By two friends.
20. Annie MacLeod, Boston, Mass. By Boston W. M. S.
21. Mrs. Dorothy MacLeod, Boston, Mass. By Boston W. M. S.
22. Anna May MacLeod, Boston, Mass. By Boston W. M. S.
23. Mrs. David Smith, Boston, Mass. By the MacLeod Class.
24. Agnes Johnston, Alliance O. By her brothers. Glade Run Congregation, Steubenville Presbyterial.
25. Mrs. Frank B. Tait, Grove City, Pa. By her daughter, Frances Tait.

THE TREASURER REMINDS YOU

That the Thank Offering account closes January 1, and that any money sent in after that date will not be counted in the 1941 Thank Offering. All societies should have their Thank Offering money in the hands of the presbyterial treasurers by December 15, so that they may remit to this office in time.

That more than half of our financial year is past. Have you paid your W.G.M.S. fund, ten cents per member, and your Isaiah Fund?

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$8,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

"SOMEBODY"

"Somebody did a golden deed,
Somebody proved a friend indeed;
Somebody sang a beautiful song,
Somebody s m i l e d the whole day long;
Somebody thought, 'Tis sweet to live,
Somebody said, I'm glad to give;
Somebody fought a valiant fight,
Somebody lived to shield the right—
Was that somebody you?"

NEW YOUNG WOMEN'S SOCIETIES OR CIRCLES

Monongahela Presbyterial — 2nd Wilkinsburg Frances Turk Young Women — 15 members—Pres., Miss Helen Moses.

Monongahela Presbyterial—Coraopolis Lois Kingan Girls' Circle—25 members—Pres., Miss Dorothy Wilkinson.

San Francisco Presbyterial — 1st San Francisco "The Loyal Teeners" —6 members—Pres., Miss Margaret Farnham.

Is your presbyterial making progress in organization work? How long has it been since you have had a new society? Have you looked over your Sabbath School classes and noted how the girls are growing up? Have you considered that there is no missionary society in your church where these high school girls may be interested in the missionary task? Are you excusing yourself by saying that they are altogether busy enough now because of their studies and extra curricular activities and so cannot attend a *monthly* missionary meeting? Do you hesitate because membership in a missionary society is supposed to entail some expense and "of course the girls are not earning much if any money while in school?" Just *when* are the girls to be trained in the *work* of the church? We crave one new organization in as many congregations as have the need for such new societies. Make an inventory of the possibilities!

Then, if your young women's society has passed into the women's division, have you filled the vacancy created by forming a new young women's group or did you form a new girls' circle and promote the circle you had to a society status, thus filling the vacancy?

KEEPING A NAME GOOD

It is well to remember that one's name is more than a title, it is not just words by which a person is individualized. The name becomes associated with the type of life one chooses to live. Thus we hear it said of the musician, "'A' has made a name for herself; she is a fine musician. 'B's' name is famous in art."

Of 'C' who has succeeded in profession or business, it is said that his name is proof of worthy service or the producer of fine material. In each case the name was good.

The reverse may also happen, people afraid to deal with or trust certain persons because their names were of the shady type, not trustworthy. But it is a rare person who does not crave a good reputation. The trouble seems to be that the effort to sustain a good name requires a greater price in self denial and unselfishness than such a person is willing to pay!

We have the story of Josiah Wedgwood whose name is famous for the wonderful pottery produced. Just to say "Wedgwood" is enough to arouse interest in those who desire rare articles.

As often happens in the making of dishes and pottery, flaws may creep in. Mr. Wedgwood's associates thought that these imperfect pieces should sell for a small price and not be a dead loss. The matter was laid before him. He absolutely refused to permit it. He said, "I would rather lose every dollar I have ever made and die a pauper than to have my name associated with that which is faulty and imperfect."

Are we as Christians as eager and determined to keep a good name as Mr. Wedgwood was to have a good name as a manufacturer? Some of the elements of a good name are dependability, loyalty, faithfulness,—a desire to maintain high standards already reached.

The missionary society is composed of individuals as we well know. Each one helps to give it a name, so it is good, bad or indifferent depending on the accumulation of individuals in its membership. It is up to the members to have a society well spoken of and praised. The responsibility rests primarily on the officers, but does not end there. Those who are desirous that their society have a good name, yet do nothing about raising its standards are disloyal, even though they would resent such a charge. We must give our best,—second or third rate dependability or loyalty is not good enough. "A good name is rather to be chosen than great riches."

YOUNG WOMEN'S SPECIAL COLUMN

GIRLS' BOARDING SCHOOL

Pasur, Panjab
India

Dear Friends:

Before leaving tomorrow morning for my holidays I wish to get another message off to you. Early tomorrow morning the Clements' and I leave for Kashmir in their car. That will be a lovely trip. Miss Wengert and I are to be together at Nasim Bagh. We call it a garden, but it is a large grove of huge trees that make the most inviting shade that one could wish. This garden is beside a beautiful lake, and beyond the lake are some fine mountains. The garden of Lalla Rookh fame is across the lake. In spirit and in thought I have been there a lot the past few weeks, and by noon of day after tomorrow I hope to be there in body. Hurrah!

School closed the 25th, and we sent home a group of 169 very, very happy children. Going home from school the first time is quite an experience for those who came to us in April. Their little eyes danced with joy, and our hearts responded! How much they will have to tell about school life and work!

Several weeks ago we had Communion, and seventeen of our girls united with the church. Some of them are very fine, promising girls. Pray with us for them that they may be growing Christians — good for something in the advancement of the Kingdom. Also pray with us for those of our girls who as yet have no thought that they need Christ.

We have had a long, trying summer, as both the heat and monsoon began unusually early, so we shall be glad to get away from it for a time.

And then some misunderstandings in the Staff made it difficult, but I do thank the Lord that as far as I know they were all made right before vacation. Such things are many times harder than hard work.

Today a servant and his family have left us. For about six years he has taken care of our four cattle for plowing, and running the well for irrigation. He has been a very good, faithful servant and we are sorry to have to let him go, but the scarcity of water demanded that we cut our expenses on the garden. Three fewer children on the compound now,—but still enough left.

School will be opening again September 19th. Remember us as we take up a new year's work. We will not be admitting any new children in September.

Yours very sincerely,
Dora B. Whitely.

'TWAS A SHEEP

'Twas a sheep, not a lamb, that went astray
In the parable Jesus told,
'Twas a grown-up sheep that wandered away
From the ninety and nine in the fold.
And out on the hill-tops and out in the cold,
'Twas a sheep that the Good Shepherd sought,
And back to the fold, and back to the fold,
'Twas a sheep that the Good Shepherd brought.

Now, why should the sheep be so carefully fed
And cared for still today?
Because there is danger if they go wrong
They will lead the lambs astray,
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they,
So, still with the sheep we must earnestly plead,
For the sake of the lambs today.
If the lambs are lost, what a terrible cost
Some sheep will have to pay!
—*The Glad Tidings.*

YOUNG WOMEN'S RALLIES

Boston Presbyterial held its rally October 25 at Quincy, Mass. There were three sessions, afternoon, dinner hour and program and evening session.

India was the theme of the afternoon and evening addresses. Both speakers had direct knowledge of the land, Mrs. Theodore Taylor, daughter-in-law of Dr. and Mrs. Mills J. Taylor, having been a teacher in the school for missionaries' children at Landour, the Woodstock School; and Mrs. John Gerstner, daughter of missionaries to India, but under another board. Incidentally, both young women are manse dwellers now, their husbands having taken up ministerial work just recently. Some of the other features of the rally were special music, greetings, chorus singing, highlights from the Washington convention, and home mission news. The meeting was aclaimed as splendid. Mrs. George Murray is the secretary of young women.

Butler Presbyterial held its young women's rally at Harmony church, Harrisville, on the evening of October 20. The roll call showed that all but three of its seventeen societies were represented by from one or two as the smallest representation to fifteen or twenty on the part of two or three organizations.

It was an 8 o'clock meeting and consisted of a conference period, special music—duets by two of the local society—and a talk on the theme, "My Task." The presentation, "Myself—Others," was put on by four of the entertaining society,—a splendid

performance.

Mrs. R. H. McDougall, presbyterial Y. W. secretary, is to be commended for her enthusiastic leadership which was largely responsible for the successful meeting.

THE ANNUAL FALL RALLY OF THE Y.W.M.S. MONONGAHELA PRESBYTERY

The Fall Rally of the Y.W.M.S. of Monongahela Presbytery was held on Thursday evening, October 2, 1941, in the Carnegie United Presbyterian Church. Dinner was served to 185 representatives. The theme for the evening was "Pathways," in keeping with the church program for the year. Immediately following dinner a round table discussion was held on "Pathway Pointers," this discussion centering around the problems confronting the societies.

The evening meeting was opened with Roll Call and the report of Mrs. Pallett, Chairman of Registration. Approximately 225 attended. The "Pathways" followed during the remainder of the evening were as follows: "Pathway of Information" in a pageant, "Literature on Parade." Mrs. J. P. White served as the leader and reader of this pageant, assisted by young women from the Carnegie Church. Then came "Pathways of Devotion," presided over by Mrs. James Jewell. The Girls' Circles of the Mt. Lebanon, Mt. Washington, Beverly Heights and Wallace Memorial Churches led in this devotional period. It seemed as though this period was one which led us each one to a high place in our spiritual lives as each searching message from these younger members of our Y.W.S. was presented. The last "Pathway" was inspiring as our evening speaker, Miss Zakeya Esa, brought us her message from Egypt. Miss Esa is a native Egyptian, a teacher in our Cairo College for Girls. She brought us a real message in both education and inspiration. Dr. J. M. McQuilken, Pastor of the Carnegie Church, dismissed the meeting with prayer and the benediction.

Mrs. Ross S. Wilson, Y.W. Sec.

ATTENTION! GIRLS AND SPONSORS OF CIRCLES!

Some time ago mention was made that a desire exists on the part of some that certain books be added to the Reading Course which would be suitable for girls of the teen age. A letter has gone to the secretary of young women in each presbyterial, asking her to get the reaction of her constituency to such a plan.

Understand that a *separate* reading course is not being set up. On the completion of the reading of a certain four books, the girls may apply for certificates and seals as do the older readers. The reading must be done by each girl. No one may read to a group and win merit for her hearers. It must be individual work.

Now for a list of books, which you may procure from the Literature Department, 904 Publication Building, Pittsburgh, Pa. The first and third books, *Author of Liberty* and *God's Ravens* are in the present course, but are deemed readable for young readers.

HOME MISSIONS—*Author of Liberty*—$1.00 or 60 cents.

FOREIGN MISSIONS — *Brothertown*—$1.00 or 60 cents. (Not off press yet.)

Tomorrow's Egypt—$1.00.

INSPIRATIONAL—*God's Ravens*—$1.50.

BIOGRAPHICAL or OTHER BOOKS — *Missionary Stories to Tell*—50 cents.

More Missionary Stories to Tell—50 cents.

Tales from Moslem Lands—50 cents.

Choose *one* from each division to form your course. Give your report of completion of reading to secretary of literature in your presbyterial.

Girls' Circle Program

MRS. W. M. JACKSON, 818 Park St., Fairmont, Minnesota

SUBJECT: Pathways Along a River, Egypt, and The Sudan.

The Leader's Preparation. Provide good maps. The three—Egypt, The Sudan, and The Punjab, for $1.00 from the Literature Department would be a fine investment. Use tiny stickers to make the mission stations, locating them as given in the Prayer Cycle. Different colors of stickers show the three types of work carried on. Combine Welfare Centers with Medical. Appoint a leader for each Map Study. Arrange audience in half circles near map. Ask each member to bring name and location of a missionary or teacher, maybe a relative, family friend or one who has especially impressed them. Have Prayer Cycles for all.

LEADER: Announce subject. Scripture—Isa. 6:1-8 inclusive; Isa. 19:19, 20, 21, and 25.

MUSIC: No. 93—B.S.H.

POEM: "On a Nile Boat," Harriet Boobyer, Feb. '40 *Women's Missionary Magazine,* Page 1. Show picture. Introductory talk by leader of Egypt Map Study.

The first missionaries of our church began work in Egypt in 1854 and by 1859 there were four converts —a Syrian, an Armenian and two Egyptians. A church was organized in 1862. Now we have 152 organized churches, 733 foreign and Egyptian workers, 23,000 church members and many times that number of adherents. The past year 20,086 students have been enrolled in our schools. Now we are to locate the mission stations and note the kinds of work carried on in each place. Follow from Prayer Cycle. Those bringing special names are to speak of them as their places of work are mentioned. Show as many pictures as you can find, for instance—Assiut Hospital, June '41, Page 622; Tanta Hospital, May '41, Page 539; Mary C. Porter and Beni Suef schools, May '41, Page 538; Bible women, Tanta, May '40, Page 510.

PRAYER FOR OUR EGYPTIAN WORK. Have many take part briefly, naming the workers and special places of work.

LEADER OF THE SUDAN MAP STUDY, "I wish all of you had read recently from the book "Behind the Garden of Allah" of the work of our pioneers in The Sudan. Dr. and Mrs. J. K. Giffen, Evangelistic, and Dr. and Mrs. H. T. McLaughlin, Medical missionaries, were sent to Omdurman in 1900. After the work was well begun there, they went on South to Doleib Hill. Their first school opened in 1903 with two boys and now after forty years, we have had this past year 917 students in our schools. There are 534 church members and 100 foreign and native workers. At a recent service at Doleib Hill there were 100 communicants and 23 new baptisms. Many are seeking to know God and the dreams and hopes of years are being realized. Yet it is only a beginning when our mission is responsible for two million people. As one of the sixty wives of a Shulla king said, "You are so few; when will you ever reach us all." Follow same plan as for Egypt study.

PRAYER FOR THE SUDAN. The leader of the meeting assigns the suggested topics and gives the "setting" for the rest of the program. Lights off except a reddish glow. "A group of missionaries of Egypt have two friends from The Sudan as guests. They have had a boat ride on the Nile and have enjoyed a picnic supper on the bank of the river, as they watched a beautiful sunset. Now in the lingering glow their thoughts turn to the different tasks so dear to the heart of

(Continued on Page 254)

Statistical and Efficiency Department

MRS. ROBERT M. KARR, Secretary, 236 Hilands Ave., Ben Avon, Pa.

THE CALL FOR LEADERSHIP

Last month we called attention to the credit that may be claimed for Point 11 in our Standard. We would like to put more emphasis on the responsibility of the Women's and Young Women's Societies for sponsoring the Teen-Age and Juniors. Our drive for greatly increased membership this year should give hearty and prayerful support to the missionary training of our boys and girls. From different sections, city and country alike comes the same cry: "The boys and girls are ready if only we could get the leaders."

By helping to provide childhood and youth with religious and missionary training we are helping to provide our Church with good leaders for the future. The future of the Church depends on the boys and girls of today. They are calling for training, guidance, and help. And it is quite reasonable to expect the Women's and Young Women's Societies to provide leadership for their missionary training. We do not know of any other organization of the Church that is accountable for this particular task. Have we lost our vision? or how shall we account for the deplorable lack of Junior Missionary Societies throughout our presbytery? Let us accept wholeheartedly the trust that has been placed in us and fulfill our responsibility to the boys and girls.

Do not postpone the time of starting the organization because there is no expert. Use the best woman you have for a leader, one who loves children and youth and who has devotion to Kingdom service. Our responsibility does not end there—the following poem is suggestive:

"Think not a l e a d e r alone can achieve;
She needs the help of those who believe
The cause is just. No worthy fight is won
Without the rank and file to see it done.
Great tasks demand that back of her who leads
Stand many r e a p e r s eager with their deeds;
Women pledged to service in a work well planned,
Alert to follow him who gives command.
Forget not it was said by Christ, our Lord
'The faithful, great and small, have like reward.'
The Spirit calls! He urges all to share
In saving y o u t h and childhood everywhere.
It matters not where praises are bestowed;
It matters much that others share the load.
Women, who g l a d l y give their strength and hours,
Who sacrifice themselves and all their powers."

Author Unknown.

DOES HOME MISSION WORK PAY?

In our Annual Report attention was called to the comparative growth in membership of our Foreign and Home Missionary Societies. Had it not been for the increased enrollment of our societies abroad last year our W.G.M.S. would have been compelled to report an embarrassing decrease in membership. With their help we were able to exceed the report of the previous year by a gain of 120.

There are some interesting and encouraging revelations, too, in figures pertaining to our Home Mission field. Out of 155 Home Mission congregations m a i n t a i n e d by our

(Continued on Page 251)

Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

FRENCHBURG SENDS OUT A CALL

We welcome another opportunity through our beloved Missionary Magazine to send greetings to the women of our church and to send our sincere thanks for the many kindnesses which they have shown toward us in sending their gifts that this work many continue and that God's Kingdom may be extended in this field.

The Used Clothing sales room has been an active place throughout the fall, and hundreds of people have been able to supply the needs(not the luxuries) of their families at a very low cost. This past week the mother of twelve children came and bought clothing for each child. A car of people came a distance of thirty-five miles to buy the necessary clothing for t h e i r respective families. Mrs. Hey, our very excellent sales lady, had to close the door of the clothes room until she could unpack some extra boxes so that she could supply their need. The demand upon this service has been greater this fall due to higher prices in new clothing, and the general rise in the price of food. We hope you will not tire of our many appeals, and we do not apologize in our much asking, for it gives many an opportunity to serve in this way that can not serve in any other.

We have been informed by representatives of four Presbyterials that word had reached them that we did not need clothing. We can not account for this report, and we trust that those of you who read this page will disregard the rumor if it has come to your society. *Our need is as great if not greater this fall than ever before.* The money that we receive from the sale of used clothing goes for the maintenance of the school, the church, the two dormitories, the teachers' home, the gymnasium, and the temporary hospital. After the hospital is completed, that will add an extra building to maintain. We depend upon the clothes room to furnish money to buy coal, to pay electric bills, to pay the miscellaneous bills that come unexpectedly, and to balance the dormitory food account. The women of our church have been mindful of our need and have sent a sufficient supply of clothing to keep us going so far. Two weeks ago Mrs. Hey opened the *last carton,* but the next day there were more cartons at Mt. Sterling for us, and for these we do thank you.

I am sure if you could visit the clothes room and see the service rendered these w o r t h y people, you would feel repaid for all the efforts you have expended in preparing and sending these clothes to us; you would feel impelled to pull out the clothes that have been discarded and send them to us either by freight or express to Mt. Sterling or by parcel post to Frenchburg. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Please mark your boxes plainly, for we always want to give credit to those who have sent, and sometimes the boxes are difficult to identify. If we ever fail to acknowledge the receipt of boxes, we are sorry, and hope that you will notify us of our error, so that we can give you credit.

We are rejoicing in the fact that we are soon to have a doctor in our midst. Dr. Richard Adler, formerly of Vienna, Austria, will take up his residence here. Since his arrival in the United States some 18 months ago, he has served an interneship in the city hospital at Madison, Wisconsin. He spent a week-end with us recently, and we were favorably impressed with him, and we have reaon

to believe that he was impressed with the need here, for he has written that he is ready to give his best to Menifee Co. His office will be in the temporary hospital until the completion of the new hospital. His coming increases our interest in the completion of the new hospital.

As always the "latch string is out." We welcome you from far and near, for—to see it to believe; to believe is to give; to give is to receive; and to receive is to say "Thanks" to all.

SLOVAN MISSION, BURGETTSTOWN, PA.

A most impressive Communion service was held on World Communion Sabbath, Reverend Mr. Sutton of Burgettstown bringing the message. The week previous every member of the mission was contacted by Mrs. Lieske the missionary, and a good percentage was present.

The young people are endeavoring to have their meetings more interesting and helpful and also to meet their financial obligations. To this end a contest is being conducted until the end of the year. Letters are written to "all our boys who are in camp, and these are being followed by our prayers."

OKLAHOMA

Miss Marie Tait, missionary in Oklahoma Presbytery, has been transferred from the Northminster church in Oklahoma City to work in Roosevelt, Okla.

The following is taken from the Church Bulletin of the Northminster church the Sabbath prior to her transfer:

"To Miss Marie F. Tait:

"Tuesday, you are to leave us for your new assignment of Christian service. Before you go, we want you to know how very much your sojourn among us has been appreciated. Your gracious services with us the past months have meant more to us than probably you will ever know. You have put yourself into every department of Northminster's life and organization. Your presence has been a benediction, and your co-operation has set a wonderful example. Every home in which you have called is richer. The Northminster family rejoices that we have been privileged to have you with us for a little while."

Miss Tait wrote: "I always dread a change, but I am sure that I shall like it here in Roosevelt." She was welcomed with rain and more rain, as it had rained every day since she arrived and for some time before. The schools were closed for three days as the busses could not run. Miss Tait attended the meeting of Oklahoma Presbyterial held in Tulsa, Okla. "It was a long drive over three hours from Oklahoma City and three hundred miles from Roosevelt. Three delegates and Mr. Johnson who drove the car, went from here. We stayed over one night and the people who went from here left after the meeting the second night and arrived home at five o'clock the next morning. It rained all the way both going and coming. The people of the Tulsa church served all the meals *FREE* and they were big meals too."

(Reader — How many of you would drive three hundred miles to attend a Presbyterial?)

EZEL, KY.

The dedication of the new Auditorium-Gymnasium is to take place November the eighteenth, with Dr. H. E. Kelsey, president of Sterling College, the guest speaker. This will be a gala occasion for the people of Ezel and the community, as this building has been erected by various organizations and individuals of the community and the school and some interested friends throughout the denomination. We wish you might all be present for the dedication.

Negro Missions

NEWS FROM THE SOUTHLAND PRAIRIE

Mention has been made in an earlier Magazine of the postponement of the opening of the Alabama schools, particularly in Wilcox county, because of Infantile Paralysis. It was hoped that the parents would be ready to have their children present for the first day, but as usual, some of the children were kept home to help complete the seasonal work.

A problem has been created in that, throughout the state, the textbooks have been changed. The school has been aided by the gift of textbooks for the second and third grades. Other grades had to purchase their books. Some of the children cannot afford this extra expenditure and some can pay, but are compelled to wait for the publishers to get the books off the press. Naturally, when a whole state changes books, it is difficult to get them in sufficient quantity to meet the need.

Promise of help from the N.Y.A. for two of the students has been given. The Mission has the promise of a defense project of perhaps eight weeks in length for boys between sixteen and twenty-five years who are not in school. The laundry room of the girls' dormitory is being offered for this work. The understanding seems to be that the tools furnished by the government for this course will be given to the school permanently.

CAMDEN

The largest enrollment as early as the first month of the year, during the present principalship, is here. 199 are in the high school department and 182 in the grades. 32 girls and six teachers occupy the girls' dormitory and 20 boys with three teachers the new dormitory for boys. The dining room in the girls' dormitory takes care of the boarding department. The room is filled to capacity.

Seventeen children are being brought in by truck from an outlying territory. They do not have sufficient funds to be boarding students. This seems to be their one chance to secure a Christian education as well as to attend high school. This is an experiment, of course, and not a settled policy as yet.

HENDERSON—JUBILEE HOSPITAL

The hospital has been quite full, cots in the hall being used for the overflow of patients. The most pathetic cases were the three children, victims of diphtheria. Two of the children were so ill that a tracheatomy had to be done to save their lives. With careful nursing and the prayers of the many friends these little ones are doing nicely. The surgical ward is full of fractures of various kinds as well as other operations.

THIS CHRISTMAS—share with the migrants by using, MIGRANT CHRISTMAS CARDS. "CHRISTMAS NIGHT"—"A MIGRANT MADONNA." "STARLIGHT." 10c each including envelope — $1.00 a dozen (all of one kind or assorted, as preferred).

Send order, accompanied by check or Money Order to

THE HOME MISSIONS COUNCIL OF NORTH AMERICA.
297 Fourth Avenue New York City.

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

DECEMBER 1941 INDIAN LONG NIGHT MOON 1941 GREAT SUNS

CELILO FALLS

For some reason Celilo, the famous fishing grounds of the Indians for centuries remains today as it was years ago ere the white man came. It may be that because of the great rocks and little rainfall no white man has thought it worth the effort to plant trees or try to raise anything.

If you will read "Swift Flows the River" you will get a fair idea of the river traffic before the white man was able to put the canal through or before the roads were built. The canal was built by the Government soon after 1900. It is nearly eight miles long and carries the water past the rapids and the falls here at Celilo known as the Celilo Falls. It makes the Columbia River navigable much farther up the river and helps in cheap transportation for eastern Oregon and Washington. At the west end of the canal it is known as Big Eddy. There are four families working in Government employ. Farther east about two miles there are three more families, then here at Celilo, the east end of the canal there are three families. In between the last two places there is one family stationed for relief. All those families live in comfortable houses which have water and light and nice well-watered lawns and gardens, also garages. Trees have been planted and today they have a number of fruit trees at each location. All this lawn and garden space must have some irrigation as the rainfall is not sufficient.

Thanks to Mr. and Mrs. Wineland of the Government service I am able to have a room in their house and live at Celilo. Between us and the river as well as along the Highway known as the Oregon Trail there are the Indian Huts. About twelve families exist through the winter months. Their huts are reasonably tight so that they can be warm in the winter with wood which is available. They must carry all the water they use in milk cans or pails for a distance of one block at least, some farther and where they have a car it can be brought in milk cans from the filling station. There is no sanitation except three garbage pits which have been dug the last year. There are twelve latrines which were also put in last year.

From the time of the first run of salmon which was the end of May this year, until the end of September, the twelve families increase very rapidly until we have more than 1,000 Indians here at Celilo. Some have frames which are quickly covered with canvas which make their huts. Some have good canvas tents with a lean-to of boards for cooking. Others have just a frame of wood covered with cartons opened out. I wonder if you would really believe your eyes that people in the U.S.A. under the "stars and stripes" really exist this way. Very few of them have bedsteads. They sleep on the ground or on a bit of a raised support of boards. There are some long drying sheds for the fish and the families who have their fish in these sheds just lie or sleep in rows at one side. Sometimes I wonder if they know their own children!

This year in September the run of salmon has been the largest for many years. Groups of three or four men fishing together hauled four or five tons of fish in one day. Getting five cents per pound made quite a sum of money. Whether the Indian regards his money lightly or he craves the liquor more, I can't say, but many of them were going about drunk or

being picked up for drunken driving.

On last Saturday I took five little Indian girls to the County Fair to see the pretty horses in the parade. While talking on the trip I learned that every one of them has a drunken father some of whom have spent time in jail again and again.

Wouldn't you say they need the Gospel message? Until I came here there was no worker. So you may know that it isn't easy. I pray that those who have been in S.S. may have learned something. Soon they will be going back to the reservations until another summer.

INDIAN FISHING

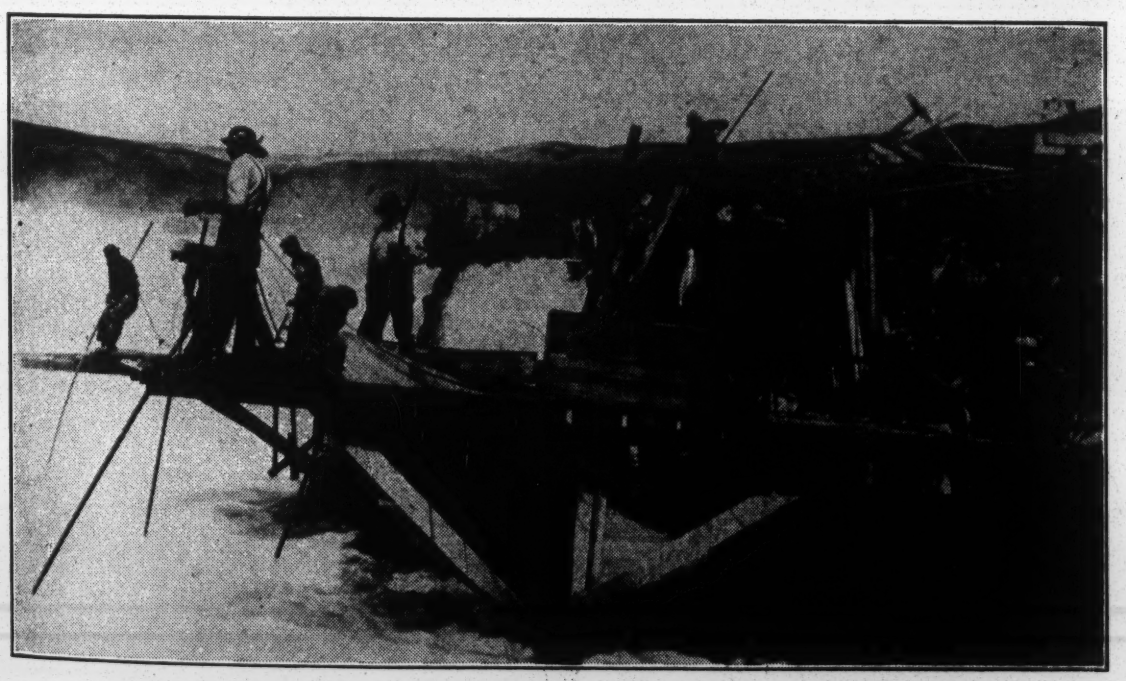
There is a net similar to a butterfly net at the end of each pole. After the fish are caught they are drawn up the side of the rocks as you see in the picture. The buyers come right there with their trucks. The fish are weighed, paid for in cash, and hauled away to the cannery at The Dalles, Portland, or even to Seattle nearly 300 miles away.

J. C. S.

Reverend George W. Smith and Chief Sam Smith, Bunch, Oklahoma.

SYNOD OF KANSAS

Rev. G. W. Smith of Bunch, Oklahoma, wrote about his first meeting with our United Presbyterian ministers at Manhattan, Kansas: I have never enjoyed a meeting more. The members of the Synod of Kansas, including the Synodical Superintend-



Fishing at Celilo Falls. Illustrating the methods described by Miss Smith.

ent, were all so nice and friendly, making me feel perfectly at home. I met the ministers of Oklahoma Presbytery there, they are fine men. The minister and his wife from Tulsa brought me back to Tulsa and I spent the night in their home; they are such fine people."

The large pipe in the Chief's hand is the Peace Pipe. He is wearing his buckskin coat decorated with beads, also an eagle feather in his hat. This is the garb of a Chief.

VISITING IN INDIAN HOMES*

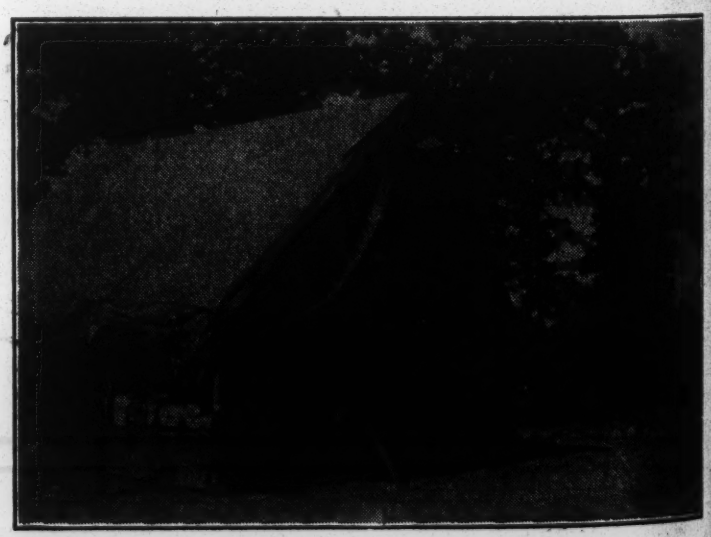
We have a new missionary at Tama who arrived on August 25th. She is Miss Ruth M. Williamson who was one of our missionaries in Egypt, but who could not return there on account of war conditions. She is here to help with the work, mainly among the children, as she is an expert kindergarten teacher, and we are very happy over it.

A few days after she came, my son (Rev. F. C. Patterson) took her to call in some of the Indian homes and I accompanied them. There is a good gravel road through the Reservation and some of the homes are right on it, but there are others built back off the road with lanes, and gates to open and close, and tall bushes and weeds to go through. We called on Clara Morgan; you have heard of Clara I am sure as she was Clara Young Bear, who was when a little girl in the U. P. Orphans' Home in Pittsburgh. She is the aunt of Colleen and Melba Whitebreast whose pictures were in the Magazine after their mother's death. (She was the other little Young Bear girl who was in the Home.)

After a short visit at Clara Morgan's we called at Oscar Kapayou's home which was a nice frame house, too, with flowers in the yard. Mrs. K. received us cordially.

Next at Joe Peter's we found Mr. Peters and his wife working at baskets. There is much work on these baskets. An ash log is pounded with hammers till the bark is off and long thin strips of wood loosen up. Then these are scraped until they are thin enough to weave into baskets. Some of the splints are dyed bright colors and when woven in make pretty baskets. The man was whittling on a stick for the handle. Here, too, we found cloths and papers spread on the ground with corn drying in the sun. While the corn is being husked, a large kettle of water is heating, a wire container full of corn fits into the kettle and the corn boils about twenty minutes, then it is lifted out and set aside to cool. The corn is

*This was taken from a letter which Mrs. Patterson, the mother of Rev. F. C. Patterson of Tama, Iowa, wrote to her friends of the Missionary Society at her former home in Jamestown, Pa.



The tent of Chief G. Sam Smith; it is 18x20 feet in dimensions.

then shelled off the cob and spread on cloths to dry in the sun.

We came to Amos Morgan's next where we found the family making toy drums. These are made by cutting the bottoms out of tin cans, then both open ends are covered with pieces of rubber from inner tubes of auto tires, and decorations put on them. Mrs. Morgan showed us with much pride a silk cushion cover with pictures of Washington and Lincoln on it, the gift their son at Camp Claibourne, La., sent his mother.

After making other calls we went to the Community canning house under the Government which the Indians use freely. The Government also has provided a large cave for winter storage for vegetables. Then a call at Edward Davenport's nice house with screened-in porch and nice lawn. And to Mrs. Robert Waseskuk's who with her two children attends services regularly. We found her and her sister-in-law preparing corn and we joined them and husked a while. The Louis Mitchells, regular attendants at Church, were next. Mr. Mitchell is quite an artist and has a number of pictures framed, and Mrs. Mitchell was making bead mats. Many of the things being made on the Reservation are to be on sale at the Pow-wow at Rock Island soon.

At Albert Davenport's, the girls were shelling beans for supper. Their daughter Ella expects to return to Sterling College for her Junior year. They have a nice home with a well-kept lawn, ornamental trees as well as fruit trees, grapevines, and berries. Mrs. Davenport has taken a number of prizes on her canned goods; she has a cave for canned fruit and vegetables.

We met Elsie Wanatee on the road as she came from working at the Cannery, she went with us to John Pete's home and here we found Mrs. Pete suffering with eye trouble. I have forgotten to mention having prayer at most of the places we visited.

INDIAN ARROWS

The Warm Springs Mission is missing the help of Mrs. Wilson and Mrs. Bewley in their services. Mrs. Wilson had been a teacher in the Sabbath School for the past eight years—up until the time her family was transferred to Carson City, Nevada, this summer. Mrs. Bewley taught for about two years. Both of these families were active in the Mission services, and the women put much time and effort into the work of the Ladies' Aid. These dear friends will be greatly missed, but we are fortunate, in their absence, to have received Miss Helen Noordewier, missionary to Egypt, who has been detained from returning and will give her services until conditions make it possible for her to return to her regular work in Egypt.

Rev. and Mrs. E. W. Machamer.

If the Indian could realize his need of a Savior and accept Him as the Guide, all these awful blots of unclean life would be washed out for everyone would be willing to help in every way for his family and community.

Pray that our Church may realize more and more that "it isn't because we are Americans," but it is because our forefathers were Christians and were willing to suffer that they might have liberty to worship as they chose.

Pray for your missionaries that they may be found faithful. The devil is just as busy as the Holy Spirit.

Jane C. Smith.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

JANUARY

Miss Mary Frances Lincoln, R.N.	January 5
Miss Kate Spencer	January 7
Miss Margaret Murdoch	January 11
Miss Ruth A. Warnock	January 14
Miss Ida Whiteside	January 16
Miss Georga Wengert	January 23
Miss Minnehaha Finney	January 24
Miss Lillian McConnell	January 28
Miss N. Addaline Brandon	January 28
Miss Frances Turk, R.N.	January 28
Mrs. Mary K. Coventry	January 30
Miss Evva P. Hartig, R.N.	January 31

EGYPT

The May-June *CARTOUCHE*, a magazine published by the students of the American College for Girls in Cairo, has been received. It has an Editorial Staff of thirteen; two of these girls are business managers, the Editor-in-chief is an American teacher. Then thirteen representatives are also listed from college, preparatory and primary classes. The cover is very attractive and the first two pages are full-sized pictures of the Senior and Fourth Preparatory Classes of 1941. These are followed by the Commencement program for May 23, 1941. Dr. E. E. Elder of our Mission was chairman. There were songs and essays by graduates and an address by the Minister of National Defense. Prizes were presented by Mrs. Hassan Sadek Pasha. The presentation of diplomas was by H.E., the American Minister. The magazine carries a number of short stories, essays, sports news, an editorial, literary and musical comments, alumnae items and announcements of religious meetings. These are all in English, one essay is in French, and several pages are presumably in Arabic, upon which we cannot comment. But as a whole it is a very interesting number, showing ability and advancement in the young women of Egypt.

The war has affected very seriously the work in this college, not only because of the strain of air raids and the necessity of frequently seeking shelter but because of the shortage of staff. All of their short term teachers decided to return to America this summer; and Miss Dawson, the Domestic Science teacher, found it necessary to come to her home. Thus only the regular missionaries were left for duty in this large school. The newly appointed missionaries who went out two years ago had been studying the language but gave part time last year to helping in the schools on account of the shortage of teachers. Miss Mary Stevenson has now offered to give full time as teacher in the Girls' College, postponing her study of Arabic. This offer was accepted with deep appreciation in this time of need.

Other schools have been similarly affected. The Pressly Memorial Institute in Assiut has likewise lost its short term teachers and needs the help of others besides Miss Edna Sherriff, who was assigned to this large school when the Central Girls' School in Alexandria was closed temporarily. Miss Criswell, who is in charge of the P.M.I., spent her vacation in the Tanta Girls' Boarding School. On July 4 she wrote: "I am delighted to find it so quiet and comfortable here. Today the American flag flies gloriously overhead and we are celebrating the day with a community supper and picnic on the school lawn. How thankful we are to be living in peace and quiet when we were threatened with actual warfare so recently! We are thankful that Germany turned her attention to Russia. We closed the year at P.M.I. on May 23 with a well-attended Commencement program. Thirty girls appeared on the stage."

Sidi Bishr located near the sea

(the usual resort of the missionaries in the summer) was not open this year on account of war conditions. We are thankful that none of our missionaries have been touched by air raids such as have occurred in various places in the north of Egypt; and we are thankful that there have been none whatsoever in the stations farther south.

Mrs. Coventry, writing on September 1, said: "Miss Harper and I are alone in Benha and feel like orphans. The work is opening up very nicely, the workers are all back and busy in their respective nooks. We pray for quiet days, but living in the war zone does not promise too much quiet."

We too pray that our missionaries in the war zone may be kept in safety and that all may be blessed as they carry on their difficult but important work.

THE SUDAN

Letters from the Secretary and Treasurer of the Sudan Mission give us some idea of the workers and the work as it is being carried on at present. The missionaries are all well and carrying on a very fine work in their different fields. The Bible women were having their annual meeting in Khartum North during Ramadan. This Institute is given over to definite and very strenuous study of the Bible and other topics that prepare these Bible women for carrying the message into the homes of the people. Then the Missionary Societies were to hold their second annual Presbyterial Convention in Khartum North the last week of September.

The news from Doleib Hill is good. Miss Mary Ewing has returned from her long stay in Cairo on account of eye trouble. She is very busy with the clinic and her three little black babies whom she has established in a native house. This allows them to grow up in their own environment.

Miss Soule has enlarged her work at Nasir. Besides caring for nine little orphans she has in her own home, she now sends teachers to the women in the villages.

Dr. Dougherty writes that the schools in Nasir and the surrounding villages are the best ever. He was to go to Ethiopia in a few days to see what the prospects were for opening work there and to look into the matter of property owned by the Mission.

The missionary children of the Sudan who are of school age have all gone to Assiut for the year's work instead of Schutz where they are usually enrolled.

INDIA

The Annual Meeting of the Sialkot Mission has been in session during the month of October and it has been much in our thoughts. The program tells us that the general theme of the meeting was "Fellowship." The Bible Study was the book of 1 John. Leaders for each session, with their subjects, are listed and the names of the devotional leaders for the business sessions. Dr. J. G. Campbell was in charge of the Servants' Worship and Miss Addaline Brandon of the Children's Meeting; Mrs. J. D. Brown

Girls of Pressly Memorial Institute, Assiut, Egypt, on their way to church. All girls in the boarding department go in a body to the service. In summer they are dressed in white; in winter in beautiful blue uniforms, with jackets and attractive little caps.

had the oversight of the music. We know that there was much important business to be taken care of during these meetings and some changes were made in the location of workers.

The Locating Committee has made assignments for the new missionaries and those returning from furlough. Miss Marjorie Faught is to serve in the Sialkot Hospital and Miss Ruth Nichol in Gujranwala District after March 1. Miss Evelyn McKelvey is again at work in Memorial Hospital, Sialkot, and Lois Boyd will be in Sangla Hill for a time. Miss Frances Lincoln was assigned to the Mary B. Reid Hospital, Sargodha, and Miss Evva Hartig to the Good Samaritan Hospital in Jhelum. Miss Elizabeth McConnell will take charge of the White Memorial Hospital in Pasrur, allowing Miss Marie Cash to do evangelistic work. Miss Kate Spencer will be in Gurdaspur for city and district work.

We are still hoping that all our missionaries at home on furlough and some new ones appointed by the Foreign Board may be able to leave America within a few weeks but we are not at all sure they will be able to go out at this time.

Recent reports are that Miss Flora Jameson is continuing her miraculous recovery and was hoping by September to take up work in the school at Sangla Hill, where she has done a wonderful work for many years. Miss Hazel Bennett spent a number of weeks in the hospital at Srinagar in the hills but left on September 10 to take up her regular work in the villages of Gujranwala District. Miss Georga Wengert was not well during the summer but is feeling better in recent weeks.

The Sangla Hill school has been having a very difficult time in a financial way since the Government grant was cut off three years ago. This past year they were in the red and some special plan had to be made. It will be necessary to give this school a larger appropriation for the coming years if it is to be continued. We hope and pray that the women of our Church will be much interested in this school and give more liberally so that it may not have to be closed as it has done a wonderful work during the years.

Miss Helen Artman has spent most of her missionary life in the Sialkot District but last year she was located in Sheikhupura, where she has been working with Mr. and Mrs. Christy and Miss Cathcart. These four are the only "foreigners" there with the exception of the Deputy Commissioner and his wife who are English. The city of Sheikhupura is very attractive. In that district there are eight congregations among which they have worked. They came in from camp in time for an evangelistic campaign in the spring. They enlisted as many of the women as possible, met at the church every day and divided into groups to go into the city and to surrounding villages. The Indian women who took part received as much good as those to whom they took the message. In all they sold 77 gospels and one whole New Testament and were able to give the message in some seventy different places during that week.

Miss Artman also tells of the Presbyterial Bible School held in Sangla Hill in April in which many districts were represented. The average attendance in classes was around one hundred forty. The school lasted a week and seemed to be very profitable to all. This is one of many such schools that have been held in the different s t a t i o n s. We pray that God's blessing may be upon the preaching and teaching of the Word in these districts.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

"HOW SHOULD AN INTELLIGENT WOMAN TELL ABOUT WINE AND BEER"

I do not know whether the use of the adjective, "intelligent" in the above title used by the Brewing and Wine Industry in theif advertisement in the October issue of *The Woman's Home Companion* entitles me to write on this subject but I presume to do so. If the Brewing Industry is really challenging intelligent women to think about beer, open-eyed, thoughtfully, conscientiously, let such women begin with *this* thought:

Why is the Brewing Industry (as well as the Liquor Industry) a business which must be specially legislated upon and thereby permitted to engage in business? Why is it not the "inherent right" of any American in free America to manufacture and sell beer as it is his right to manufacture and sell other commodities and beverages? Is it not a business which it has been found necessary to restrict and outlaw because of a history of excesses and law violations. And does this business not need to be curbed and restricted because of the nature of the beverage that it sells, the effects of it upon those who drink it, the spreading out of those effects into society and the eventual necessity of society's needing to further protect itself? Let the intelligent woman then proceed to *this* thought:

As she reads the newspapers she can see spread on the pages of these dailies the alignment of beer with rackets, crime, prostitution, gambling, juvenile and adult deliquency, deaths and injuries on the highways and the night life of roadhouses, taverns, clubs and like places of sale with their effect upon young life and their evasions and infringements of the liquor laws. The intelligent woman asks herself, "Why," and being intelligent, seeks an answer not far to find, in the insidious results of beer drinking upon body, mind and character. "Only those are so blind, who will not see." Then let the intelligent woman think of *this* in a day of national defense and the need of patriotic participation in that defense by all businesses in America.

The intelligent woman sees her sons drafted into army camps and is gravely assured (?) that the sale of beer in the camp canteens is for the protection (!) of her boys so that they need not go elsewhere and drink something stronger. Then she reads these excerpts from an editorial in the *Brewers Digest* of May, 1941, "One of the finest things which could have happened to the Brewing Industry was the insistence of high ranking army officers to make beer available at Army Camps." AND, "Here is a chance for the brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer consuming section of our population." Since she is intelligent, she sees at once the sinister plan of this business, the greedy gains sought by the Brewers by this opportunity to insure by habit, these young defenders of America to their mounting profits—profits gained at the expense of decency, clean manhood, and efficient soldiering and needed army discipline.

Yes, Brewing Industry, you used the wrong word in your advertisement. You might well have used the adjective "UNTHINKING," "DELUDED," or "DRINKING," but never, "INTELLIGENT." When every woman in America is INTELLIGENT on this subject, your business will be out of business.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh, Pa.

PATHWAYS ALONG A RIVER

It would be ideal if for this trip-of-the-month all of us could actually travel up this pathway from Alexandria to Nasir, and perhaps even as far as Akobo. In order to have a full experience we would use every form of transportation—barring camel and donkey. We would go by auto over the canal road, sometimes narrow, slippery and breath-taking, especially if one comes upon a detour. We would take a train and ride second-class with village Egyptian companions, curious little kiddies at our side, huge baskets at our feet, and, possibly, cloth sacks filled with eggs in the rack above our heads. With a measure of relief we would change from train to Nile River boat, and then to avoid cataracts return to a Sudan train for a stretch of desert, then back again to river boat with a possibility of motor launch and Ford truck before reaching our destination, after a journey of approximately 2,000 miles.

We would make many stops enroute and visit many homes—rich and lovely, poor and comfortless, but always be greeted kindly because we are friends of the missionary. We would look in on many schools—primary, high, college and university. We would watch doctors and nurses as they minister to the sick and suffering. We would spend Sabbaths worshiping with others in unknown tongues in churches large and small or in tukls. Oh, it would be a journey we could never forget!

But since all this cannot be, now is the time to get out your copies of *Tomorrow's Egypt* and *Behind the Garden of Allah.* Should you have access to neither, we can furnish the former at $1.00 and the Board of Foreign Missions the latter at 25c. To scan again Emil Ludwig's *The Nile* will make the setting more vividly real.

For leaflet helps we suggest:

Question Box (on Egypt), 10c.
Delta Car Glimpses, 3c.
Ella O. Kyle, biography, 5c.
Higher Education for Girls, 3c.
Walls in the Sudan, 3c.
Opportunity for Educated Woman to Serve, 3c.
A Missionary in the Harvest Field, 2c.
Heal the Sick, 25c.
Hugh T. McLaughlin, M.D., 3c.

PRAYER CYCLE

All orders received for the Prayer Cycle are being placed on file and will be filled with the 1942 issue which should be ready by January.

WORLD DAY OF PRAYER

February 20, 1942. Theme, "I AM THE WAY."

We are ready to furnish you with supplies: Programs, 2c each, $2.00 per hundred; Call to Prayer, free; Handbook for Leaders, 10c; Posters, 5c each. We shall appreciate early orders so that the disappointments of last year may be avoided.

NOTE: *What Kind of a World Do You Want?* by Ruth Isabel Seabury is now ready. This is a pamphlet of discussion suggestions, projects, worship services, etc., based on *A Christian Imperative,* 25c.

NOTE:

A new issue of *Livingston the Liberator,* a book on our Reading Course List, has come out in a stiff cover and will sell at 50c instead of 75c, as in the leatherette binding.

New Books

BOUND IN THE BUNDLE OF LIFE
By Miss Margaret T. Applegarth
Price $1.50
Harper Brothers, New York

Miss Applegarth, well known as a writer of missionary books and stories, has given the women of the church a book on Methods, that is different. It is made up of seventeen distinct programs along various lines for the study of such subjects as, The City, The Refugee, The Negro, The Home, and for seasons such as Thanksgiving and Christmas. The chapters are not known by such trite subjects but such as "Who Goes Home?" "For Whom the Bells Toll," "Metropolitan Madonnas," "Climbing Jacob's Ladder."

There is much factual material as well as many choice quotations, bits of poetry and many suggestive ways of brightening up a "lack-lustre" meeting

The book is prepared so that it may be separated, taken apart in sections for the use of each program committee. Its general plan is to enlist the whole audience in the "magical way of inviting them to become a vital part of the program presentation."

This book may be ordered from The Board of Publication, 209 Ninth St., Pittsburgh, Pa.

CARABOS AND CLIPPERS
By E. L. and I. W. Higdon
Cloth $1.00; Paper 50c
Friendship Press, 156 Fifth Avenue, New York, N. Y.

Dr. and Mrs. Higdon, who spent twenty years in the Philippines, have given us a delightful book. They show us the country old and new, the people, the history of the Islands, the introduction of Protestant missionary work, the wonderful developments along educational lines.

Perhaps no other mission field has demonstrated cooperation as has this one. In the last forty years the Protestant Church has increased to a third of a million. The Protestant membership and constituency now number one to sixteen of the population. "It is one of the most remarkable examples of rapid development that the history of Evangelical Missions can show."

INCENSE BEARERS OF HAN
Stories of Twice-born Chinese
By James R. Graham
Price $1.00
Zondervan Publishing House
Grand Rapids, Mich.

This book is made up of short sketches of lives of Chinese men and women who have become Christians. These people represent all walks of life from the simple peasant to the professor of science, the Keeper of the Treasury and the Governor. In every life where is abundant evidence that these "Twice-born" are indeed "New creatures in Christ." The little volume is good reading but valuable for a teacher or leader who is seeking new stories for illustrations.

THE CROSS ABOVE THE CRESCENT
By Samuel M. Zwemer
Price $2.00
Zondervan Publishing House,
Grand Rapids, Mich.

If you have never read one of Dr. Zwemer's books, of which he has a score or more, then you will want to read *The Cross above the Crescent.* If you have read any of them then you will surely want to read this, his latest volume. It is, as Dr Mackay says in the introduction, a book in which we have the mature convictions and experiences of Dr. Zwemer after fifty years of service, study and travel.

The book is beautifully illustrated. It is particularly valuable to those who have work in the special fields described. It breathes the passion of the author who has given his life to the carrying of the message of Christ and to stirring up the church to see her responsibility.

STATISTICAL AND EFFICIENCY DEPARTMENT

(Continued from Page 238)

W.G.M.S. and the Board of American Missions 147 of these have one or more missionary societies, including Teen-Age and Juniors, with a membership of 4679 last year. This is almost one-tenth of the total enrollment in America. From the Secretary of the Board of American Missions comes the statement that had it not been for the net gain in mission stations under the American Board the denomination as a whole would have reported a loss in membership for the past year. As to gifts, these societies contributed $12,721.56 out of our total of $220,218.36.

Home Mission Work does pay and we honor those hard working servants of the Lord who are devoting their lives in this Christian service.

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America from April 16 to October 31, 1941

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Benevolence	Contingent Fund	Women's Ass'n. Work: Orphans' Home	Women's Ass'n. Work: Home for Aged People	Women's Ass'n. Work: Columbia Hospital	Isaiah	Temperance	Annuity Expense	Legacies	Miscellaneous	TOTAL
lbany	5.00	26.00	5.00	2.00	74.50	2.00	12.00	6.00	2.00	1.00				2.00	2.00				139.50
llegheny	535.00	1154.00	269.00	62.00	144.00	22.00	13.00	40.00	32.00		3.00			22.00					2296.00
rgyle	1.00	182.00	192.00	2.00	2.00	2.00			1.00	6.00				2.00	1.00				391.00
rkansas Valley	2.00	601.00	2.00	1.00	2.00	1.00	10.00	5.00	1.00					1.00					626.00
eaver Valley	98.00	489.00	456.35	33.00	41.00	19.00	4.00	9.00	24.00	10.95				10.90	16.00				1211.20
ig Spring	13.00		30.00	1.00	1.00	2.00	16.00		2.00		1.00	1.00	1.00	1.00	1.00				70.00
oston		400.00																	400.00
utler	196.00	370.00	78.00	89.00	98.00	63.00	55.00	7.00	65.00	34.75				33.00	140.20				1228.95
aledonia	1.00	199.00					1.00	10.00		8.10				2.00	5.00				226.10
edar Rapids	13.00	322.00	10.00	7.00	5.00		5.00							1.00	2.00				365.00
hartiers	56.00	607.00	345.00	22.00	41.00	12.00	4.00	106.00	14.00	12.50				11.00	14.00				1244.50
hicago	81.10	415.50	25.00	35.00	6.00										8.00				570.60
leveland	127.00	360.00	116.00	56.00	55.00	37.00	7.00	73.00	39.00		9.00			21.94	44.00				944.94
ollege Springs	73.00	200.00	9.00	15.00	14.00	8.00	11.00	35.00	8.00	28.10	2.00	7.00	2.00	6.00	9.00				427.10
olorado			176.00					20.00											196.00
oncordia	17.00	10.00	12.00	6.00	6.00					1.00				1.00					53.00
onemaugh	71.00	423.00	83.00	10.00	9.00	4.00	2.00		4.00	11.10		2.00		6.00	7.00				632.10
elaware	5.00	248.00	5.00																258.00
es Moines																			
etroit	98.00	84.00	14.00	5.00	5.00	3.00			3.00					1.00	3.00				216.00
udson	50.00	456.00	53.00	10.00	8.00	3.00		3.00	8.00	5.80	3.00	1.00	5.00	2.00	7.00				614.80
daho	9.00	81.00	8.00	4.00	6.00	3.00	3.00	1.00	5.00	7.50				3.40	4.00				134.90
llinois Southern		334.75										15.00							349.75
ndiana	28.00	103.00	14.00	3.00	3.00	4.00	4.00		2.00	2.10				2.85	1.00				166.95
ansas City	2.00	269.00	2.00	1.00	2.00	1.00			1.00					1.00	2.00				281.00
eokuk		130.00																	130.00
iskiminetas																			
ake																			
os Angeles	89.00	400.00	67.00	63.00	68.00	47.00	1.00	11.00	50.00	7.20				2.00	20.00				825.20
ansfield	80.00	52.00	41.00	18.00	17.00	8.00		3.00	3.00	6.55				1.00	4.00				233.55
ercer	5.00	206.00	30.00	5.00			5.00			1.00				2.00					254.00
onmouth	4.00	111.00	18.00	11.00	10.00	3.00		2.00	3.00		1.00			1.00	2.00				166.00
onongahela	650.00	3020.00	375.00		230.00					120.00									4395.00
ahoningum	18.00	571.00	36.00	33.00	12.00	6.00		7.00	6.00	32.33				7.00	12.00				740.33
[illegible]	29.00	346.00	26.00	12.00	12.00	5.00			10.00					00.50	9.00				448.50
[illegible]																			
[illegible]	22.00	358.00	34.00	1.00	1.00	1.00			1.00	5.15				2.22	1.20				
[illegible]		47.20	7.00	2.00				10.00	1.00						2.20				
[illegible]	1.00							1.00											19.00

[illegible]	1.00							1.00											10.00
[illegible]ecompahgre		10.00																	8.75
Vermont		8.00								.75									
Westmoreland																			
Wheeling																			
Wisconsin	4.00		14.00	2.00	2.00	2.00			2.00	3.00	1.00	1.00	1.00	1.00	2.00				35.00
Xenia	14.00	495.00	9.00	8.00	8.00	2.00		12.00	2.00		5.00			2.00	2.00				559.00
Warm Springs Cong. & S.S.	1.00		.70	1.00															2.70
Avalon Cong.		360.00																	360.00
Boulevard Sabbath School		446.67																	446.67
Ezel Cong.			50.00																50.00
Frenchburg Cong.			164.00																164.00
First Los Angeles Cong.		246.21																	246.21
Marissa Cong.		360.00																	360.00
Mrs. J. G. McCrory		540.00																	540.00
Mrs. John A. Miller		800.00																	800.00
New Wilmington W.&Y.W.M.S.		400.00																	400.00
Rochester, N.Y., Cong. & S.S.		307.21																	307.21
Sparta Cong.		360.00																	360.00
Valencia Cong.		94.00																	94.00
Walton, N.Y., S.S.		200.00																	200.00
Morgan Co. Board of Edu.			825.60																825.60
Menifee Co. Board of Edu.			3153.75																3153.75
Annuities																		5950.00	5950.00
Parsonage Repayments						7460.56													7460.56
Returned on Loan Invest.																		12079.70	12079.70
Returned on Church Loan																		75.00	75.00
Investment Income																		14726.67	14726.67
Interest	5.63					120.00				592.16									717.79
India Permanent Equip.																		50.00	50.00
Harriet N. Tracy, dec'd																100.00			100.00
Annabella F. Cooke Estate																302.86			302.86
Lavina Moore, dec'd																100.00			100.00
Jennie E. White Estate																8.20			8.20
Mary E. Simms,dec'd																500.00			500.00
J. D. Speer, dec'd																1200.00			1200.00
James Edwards Mem. Fund																312.03			312.03
Mrs. Anna B. Henry																87.52			87.52
Ida O. Davis Estate																100.00			100.00
Mrs. Elizabeth S. Cooke, dec'd																230.70			230.70
Rev. & Mrs. A. P. Hutchinson, dec'd																100.00			100.00
Estate of Mary E. D. Taylor																1309.87			1309.87
Estate of Mary Boyle																23.15			23.15
M. E. Douds Estate																27.83			27.83
Refunds	42.23	264.00	59.97	80.03	20.00				6.40					336.43	21.00	3.75		121.35	955.16
Bible Class No. 57, 6th Ch. Pgh.			500.00																500.00
Duke Endowment					6238.00														6238.00
Payment on Sale of Frenchburg Farm			2891.37																2891.37
Payment on Sale of Ezel Cottage			1000.00																1000.00
Registration Fees																		201.00	201.00
Martha L. Mason Fund																		194.61	194.61
McAuley Payments																		90.00	90.00
Miscellaneous	1146.49	84.37	1962.60	20.50	1.50					10.65									3226.11
TOTAL	4171.45	18669.71	13751.59	688.28	7227.06	7869.50	154.00	397.00	330.40	964.64	25.00	27.00	9.00	509.27	359.20	3.75	4402.16	33488.33	93047.40

MISCELLANEOUS GIFTS
April 16 to October 31, 1941

Connellsville Sabbath School	15.00
Mahoning Congregation	67.00
Central Omaha Congregation	39.34
Third Spokane	1.00
Margaret Cummins	30.00
First Wilkinsburg Congregation	10.00
New Concord Congregation	25.00
Tahoma Terrace Congregation and Sabbath School	5.10
Offerings from Societies to Field Secretary	185.00
Marissa Congregation	20.00
James O. Springer	60.00
Mrs. O. C. Shaw	.50
Home Council, Cairo College	10.00
Grace R. Leicht	17.77
Juniors' Overseas Toy Fund	81.65
Mrs. Frank Zahniser	100.00
Mrs. S. G. Shaw	25.00
A friend	34.37
K. K. Class	10.00
A friend	10 00
Northfield Seminary Church	30.00
Mrs. J. W. Young	180.00
Mary L. Thompson	60.00
Reed Memorial Sabbath School	50.00
A friend	20.00
A friend	100.00
Emma Dean Anderson	250.00
Clarinda Sabbath School	21 38
Live Wire Bible Class	40.00
Mr. and Mrs. Robert MacLachlan	100.00
Ewing, Nebraska, Congregation	5.00
Friends	225.00
Gleaners Class	30.00
Donora Ladies' Bible Class	50.00
Try Circle Class	12.00
Total	$1,920.11

You've saved
two million lives
...so far!

SINCE 1907, when the fight began, the tuberculosis death rate has been reduced 75%! — by people like you buying Christmas Seals. More than two million lives have been saved.

But the battle against this scourge must go on. *Tuberculosis still kills more people between the ages of 15 and 45 than any other disease.*

Yet it is possible to eliminate completely this enemy of mankind. Our weapons are Research, Education, Prevention, Control—made possible by your use of Christmas Seals. Get them today.

Buy
CHRISTMAS
SEALS

GIRLS' CIRCLE PROGRAM
(Continued from Page 237)

each one." The Leader suggests singing the Twenty-Third Psalm and by a question or expression guides the impromptu talks, as "How did you get along with the substitute teaching in Alex.?"

1. A Cosmopolitan School. Oct. '41 *The Women's Missionary Magazine,* pp. 97.

2. A Club That Is Different. Oct. '41, pp. 99. Begin "I was so pleased . . ."

3. Girl Guides in The Sudan. Feb. '41, pp. 345.

4. Why They Came, Sudan. Oct. '40, pp. 94.

5. Nurse Gomer Monsur. Beginning "I visited the Welfare Center in Cairo where Nurse Gomer is doing such fine work. You know she is a graduate of our Luxor school and had a hard time to get her education. (Give briefly her history from Feb. '40, page 325, then use following): So many pass through the clinic each day the nurse can scarcely care for all, and although she must be tired is always smiling. (See Apr. '40, page 447 concerning Bath Day). Every day there is Christian teaching and telling of Bible stories. All receive some touch of Christ's love."

6. A Christmas Dinner Party for Lepers. Nov. '40, page 156.

LEADER. As we leave let us sing No. 277 B.S.H. and repeat together The Lord's Prayer.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921—Sialkot City
Miss Helen Artman, 1920—Sheikhupura
Miss Margaret E. Ballantyne
—1941, Kinnaird College, Lahore
Miss Kathryn Beattie, 1920—Martinpur
Miss Minnie Beatty, 1912—Abbottabad
Miss Hazel Bennett, 1908—Gujranwala
Miss R. Jean Black, 1921—Sialkot City
Miss Lois Boyd, 1918—Sangla Hill
Miss N. Addaline Brandon, 1931—Sargodha
Miss Frances E. Brown, 1927, 1937—Lyallpur
Miss Theresa I. Brownlee, 1922—Sialkot City
Miss Marie Cash, R.N., 1926—Pasrur
Miss Evelyn Cathcart, 1925—Sheikhupura
Miss Marjorie Faught, R.N., 1933—Sialkot City
Miss Margaret Fehlman, 1918—Zafarwal
Miss Betsy Fleming, 1918—Sargodha
Miss Vida J. Graham, 1922—Pathankot
Miss Eva M. Hewitt, 1930—Campbellpur
Miss Alice G. Hill, 1938—Lyallpur
Miss Kate A. Hill, 1896—Sialkot City
Miss Janette Howland, 1921—Campbellpur
Miss Reba C. Hunsberger, M.D., 1921—Sialkot City
Miss Flora Jameson, 1903—Sangla Hill
Miss Mary Kyle, 1904—Badomali
Miss Olive Laing, 1912—Rawalpindi
Miss Sarah Jane Lamont, 1928—Pathankot
Miss Glendine Lundquist, R.N., 1932—Sialkot City
Miss Laura R. MacLachlan, 1938—Badomali
Miss Elizabeth F. McConnell, R.N., 1931—Jhelum
Miss Lillian A. McConnell, 1902—Jhelum
Miss E. Marjorie McCrory, 1936—Jhelum
Miss Evelyn M. McKelvey, R.N., 1938—Sialkot
Miss Margaret Murdoch, 1924—Sangla Hill
Miss Ruth M. Nichol, 1933—Sialkot City
Miss Marion T. Peterson, 1930—Rawalpindi
Miss Willa M. Ramsey, 1921—Pathankot
Miss Laura Reynolds, 1924—Sangla Hill
Miss Louise Scott, 1916—Gujranwala
Miss Vivian Trimble, 1921—Pathankot
Miss Ruth A. Warnock, 1913, 1936—Sargodha
Miss Helen V. Weede, 1928—Zarfarwal
Miss Georga Wengert, 1920—Gurdaspur
Miss Dora B. Whitely, 1911—Pasrur

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884
—1435 Shepherd St., N.W., Washington, D. C.

NOW IN THIS COUNTRY

Miss Lois M. Buchanan
—834 N. Rutan St., Wichita, Kan.
Miss Evva P. Hartig, R.N., 1924
—57 Broadway, Frostburg, Md.
Miss Mary Frances Lincoln, R.N., 1920
—1502 Penn Ave., Wichita, Kans.
Miss Kate E. Spencer, 1918
—E. Main St., Oblong, Ill.

RETIRED

Miss Emma Dean Anderson, 1881
—231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897—Tarkio, Mo.
Miss Ella M. Gordon, 1893—Pattersonville, N. Y.
Miss Mary E. Logan, 1891—Rushville, Ind.
Miss Rosa McCullough, 1879—Greenwood, Mo.

RETIRED (from Egypt)

*Miss Rena L. Hogg, 1899—Assiut
Miss Ella M. Barnes, 1911
—926 E. 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894
—121 N. 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901
—1239 Filmore St., Frankford, Philadelphia, Pa.

EGYPT

Miss Margaret A. Bell, 1901—Fayum
Miss Helen R. Brownlee, R.N., 1934—Assiut
Mrs. Mary K. Coventry, 1918—Benha
Miss Anna B. Criswell, 1905—Assiut
Mrs. Ada A. Dunlap, 1926—Fayum
Miss Lucia Dwight, 1919—Beni Suef
Miss Davida Finney, 1915—Assiut
Miss Elsie French, 1909—Cairo
Miss Martha C. Glass, 1922—Assiut
Miss Eulalia D. Grether, 1929—Tanta
Miss Alice Grimes, 1924—Cairo
Miss A. Constance Harper, 1937—Benha
Miss Lucy Lightowler, 1921—Cairo
Miss Helen J. Martin, 1915—Cairo
Miss Evelyn McFarland, 1919—Cairo
Miss E. McKibben, R.N., 1924—Tanta
Miss Mabel McMichael, 1937—Tanta
Miss Carol E. McMillan, 1906—Beni Suef
Miss Sarah B. Meloy, 1928—Cairo
Miss Marion A. Paden, 1902—Tanta
Miss Venna R. Patterson, 1924—Minia
Miss Frances Patton, 1922—Mansura
Miss Stella Robertson, 1922—Cairo
Miss Martha A. Roy, 1938—Luxor
Miss Edna B. Sheriff, 1920—Assiut
Miss Nellie C. Smith, 1911—Cairo
Miss Mary M. Stevenson, 1939—Cairo
Miss Mary C. Thompson, 1939—Tanta
Miss Helen M. Walker, 1930—Assiut
Miss Laura B. Walker, 1904—Mansura
Miss Ethel L. Weed, 1919—Alexandria
Miss Ida B. Whiteside, 1913—Luxor
Miss Esther W. Wilson, 1919—Luxor
Mrs. Margaret J. Work, 1939—Cairo
Miss Ruth A. Work, 1904—Assiut
Miss Laura Wright, 1921—Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909
—5th Ave., St. Joseph, Mo.
Miss Mary F. Dawson, 1922
—112 North 5th Ave., Yakima, Wash.
Miss Alta G. French, 1925—Goldfield, Iowa
Miss Alfretta M. Hammond, 1904
—State Hospital, Warren, Pa.
Miss Lois D. Kingan, 1926. c/o J. C. Downs
—3222 Wainbell Ave., (16) Pittsburgh, Pa.
Miss Dora B. Mason, 1918
—2515 Orlando Drive, 21, Pittsburgh, Pa.
Miss Lillian McClelland, 1923
—1011 S. Parkview St., Los Angeles, Calif.
Miss Mary L. Thompson, 1917—Tarkio, Mo.

THE SUDAN

Miss Mary E. Coie, 1919—Omdurman
Miss Una Coie, 1918—Khartum North
Miss Mary V. Ewing, R.N., 1939—Doleib Hill
Miss Elsie E. Grove, 1912—Doleib Hill
Miss Marguerite McClellan, 1926—Khartum North
Miss Aulora R. McIntyre, 1911—Wad Medani
Miss Ellen P. Smith, 1938—Khartum North
Miss C. Blanche Soule, 1921—Wad Medani
Miss Frances Turk, R.N.—Khartum North

NOW IN THIS COUNTRY

Ruth Beatty, R.N., (Formerly of Ethiopia)
c/o Mrs. Sydney Smith, Reedsville, Pa.
Miss Isabel Blair, 1922
—80 Brownson Ave., Washington, Pa.
Miss Ray Huffman, R.N., 1924
—315 E. Fourth St., Oklahoma City, Okla.
Miss Mary Jane McKnight, 1922
—235 East 49th St., New York, N. Y.
Miss E. Verna Pillow, 1930—Sterling Kans.

* Retired.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. E. M. Bailey—Minia
Dr. and Mrs. E. E. Elder—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Rev and Mrs. W. P. Gilmor—Alexandria
Rev. and Mrs. E. E. Grice—Cairo
Rev. and Mrs. James E. Kinnear—Cairo
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. M. C. McFeeters—Assiut
Rev. and Mrs. Willis A. McGill—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr and Mrs. H. E. Philips—Alexandria
Dr. and Mrs. C. P. Russell—Assiut
Dr. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. F Scott Thompson—Assiut

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Mr. and Mrs. J. W. McCutchan—Charlottsville, Va.
Mrs. M. C. McFeeters—c|o Rev. Frank Turnbull, New Florence, Pa.
Rev. and Mrs. H. A. McGeoch—New Concord, Ohio
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Dr. and Mrs. F. M. Thompson—7345 Byron Ave., Detroit, Mich.

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Dr. and Mrs. Stuart Bergsma—Taxila
Rev. and Mrs. James D. Brown—Rawalpindi
Dr. and Mrs. J. G. Campbell—Sargodha
Rev. and Mrs. Wilbur C. Christy—Sheikhupura
Rev. and Mrs. E. V. Clements—Badomali
Rev. and Mrs. J. H. Colvin—Gujranwala
Rev. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. J. A. McArthur—Gurdaspur
Rev. and Mrs. Robert Maxwell—Sialkot
Rev. and Mrs. Paul A. Miller—Sialkot
Mr. and Mrs. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—Pathankot
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Sialkot
Mr. F. A. Whitfield—Gujranwala

*On leave of absence

ON FURLOUGH

Dr. and Mrs. J. C. Heinrich—145 Elm St., Oberlin, Ohio
Dr. and Mrs. S. C. Picken—1241 13th St., Des Moines, Iowa
Miss Gwynaeth R. Porter—535 Spring St., Wooster, Ohio
Dr. and Mrs. R. R. Stewart—514 West 122 St., New York, N. Y.
Mrs. F. A. Whitfield—717 N. Main St., Lindsborg, Kansas

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. L. Anderson—Wad Medani
Dr. and Mrs. V. F. Dougherty—Nasir, Sobat River
Rev. and Mrs. Leander Finley—Omdurman
Rev and Mrs. K. Glen Fleming—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal, Sudan
Dr. and Mrs. R. F. Shields—Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. J. A. Heasty—Fairpoint, Ohio
Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.
Dr. and Mrs. Paul J. Smith—Telluride, Colorado

ETHIOPIA

Rev. and Mrs. D. C. Henry—Addis Ababa

RETIRED FROM ACTIVE SERVICE

EGYPT

Rev. S. G. Hart, D.D.—New Wilmington, Pa.
Dr. L. M. Henry—New Wilmington, Pa.
Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. A. A. Thompson—New Concord, Ohio

INDIA

Dr. and Mrs. H. C. Chambers—326 North "A" St., Lake Worth Fla.
Rev. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Cal.
Dr. and Mrs. J. H. Martin—314 North "K" St., Lake Worth, Fla.
Dr. and Mrs. J. A. McConnelee—Fowler, Calif.
Rev. and Mrs. H. S. Nesbitt—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D.—535 Spring St., Wooster, Ohio

SUDAN

Dr. and Mrs. G. A. Sowash—Owing Mills, Md.

† Retired.

A Little Time Apart

"The Consoling Christ"
by Plockhorst

"IS THERE ANY WORD FROM THE LORD?"

"Is there any word from the Lord" today—
At the threshold of the year?
Is there any message from Heaven to earth
That speaks peace and hope and cheer?

Yes, the voice of the Lord of Love and Peace
Comes echoing down the years;
And, though Evil stalk up and down the earth,
His Word will still all fears.
For what promise is sweeter than peace to a world
That is bleeding and bowed in tears?

ENVOY

Come what may on each day of the coming year
His loved voice let us strive to hear;
And, forsaking all splendor and gold of earth,
Let us ever to Him draw near.

(Mrs. C. W.) Elsie Wehling Fulton,
Secretary of Prayer Groups.

The Gate of the New Year

By MARCUS L. FILLEY

I said to a man
Who stood at the gate—
The gate of the coming year:
"Give me a light
That I safely tread
Into the dark
And unknown land;
Give me a light to banish fear.
Take from my heart
This haunting dread."
He said to me,
This man that stood
At the gate of the coming year:
"Go into the dark
And unknown land
And place in God's
Your trembling hand.
Far better than the light of day,
Far safer than any man-known
way,"
Said the man that stood
At the open gate—
The gate of the coming year.

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